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Calvinist Contact

An independent Christian weekly

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Walk the way of communal confession, says Dutch editor

Bert Witvoet

The 1988 Synod of the Reformed Churches of the Netherlands (Gereformeerde Kerken van Nederland, or GKN), on Nov. 25, 1988, made a second declaration of guilt in the matter of a church split that took place in 1944.

The split was the result of a decision made by a general synod held during the last years of the occupation of the Netherlands by German forces. This synod favoured a particular view on the covenant and on baptism, and it demanded that all officebearers in the GKN subscribe to this view.

This action forced out of the church those who could not in good conscience sign such a form of subscription. The churches that came out of the GKN were called the Liberated Reformed Churches of the Netherlands. (In Canada they are the Canadian Reformed Churches.)

Second time around

The 1988 confession of guilt was occasioned by a recently published statement by Dr. G.C. Berkouwer, who was president of Synod 1944. Berkouwer said that he still shares in the guilt of that event.

This is not the first time the GKN has discussed the events of 1944. The synods of 1967, 1969 and 1973 concerned themselves with the split and a confession of guilt about aspects of the struggle resulted from these discussions.

This time, however, some leading members of the GKN felt that the previous confession had not gone far enough. They believed that their church had to unilaterally confess that everything about 1944 was wrong and that the church is fully guilty. This confession needed to be made quickly, they said, so that those who still smart from the pain of that struggle can be comforted.

Not so simple

In an editorial in *Centraal Weekblad*, Dr. Klaas Runia warns against the idea that a quick confession of guilt solves anything. He questions whether such a confession of guilt is realistic, seeing that the church is 44 years removed from the scene of the action. So many things have happened in the meantime, he says.

Runia points out that the two churches that resulted from the split have each gone their separate ways, and that in the years that followed they have had little or no discussion with each other. He thinks that both churches are to blame for that and that this guilt, too, needs to be acknowledged.

See **EFFECTIVE** — p. 6.

Thinkbit

"I don't believe in ghosts, but I'm afraid of them."

Attributed by *Morningside*, CBC-FM, to Samuel T. Coleridge

90,000 Latins have disappeared through violence

Photo: courtesy *Christian Science Monitor*

Where are they? asks sign held by a relative of missing Guatemalans

Robert VanderVennen

TORONTO — Eyewitnesses saw Manfredo Velasquez disappear in Honduras on Sept. 12, 1981, but no one could do anything about it. It seems that he was taken by agents of the National Department of Investigations, but the police deny responsibility and the government insists they have no information on the case. He just vanished.

Manfredo's sister Zeneida is now president of the Committee for the Families of the Disappeared in Honduras. More than 190 representatives of such organizations in Central and South American countries met recently in Bogota, Columbia, to share information on "disappearances" in their countries and propose joint international action. They concluded that some 90,000 people like Manfredo have "been disappeared" in Latin America through violence on the part of police, military or paramilitary forces.

Argentina is widely known to be a nation of the disappeared, since during its six years of "dirty war" military rule some 15,000 people "disappeared." Guatemala may be the worst of all, though, since many years of military rule have caused 35,000 people to be missing through violence. El Salvador, Peru and Columbia are other countries with horrible records of forced disappearance.

Usually the "disappeared" are never heard from again. In some cases their bodies are found later, usually tortured and sometimes mutilated. Rarely are those responsible brought to trial. Judicial systems in those countries are closely tied to military, police and security forces.

The Bogota meeting was the eighth annual congress of Associations of Family Members of the Missing (FEDEFAM), reports *The Christian Science Monitor*.

See **DISAPPEARANCE** — p. 3

Wolterstorff to teach at Yale

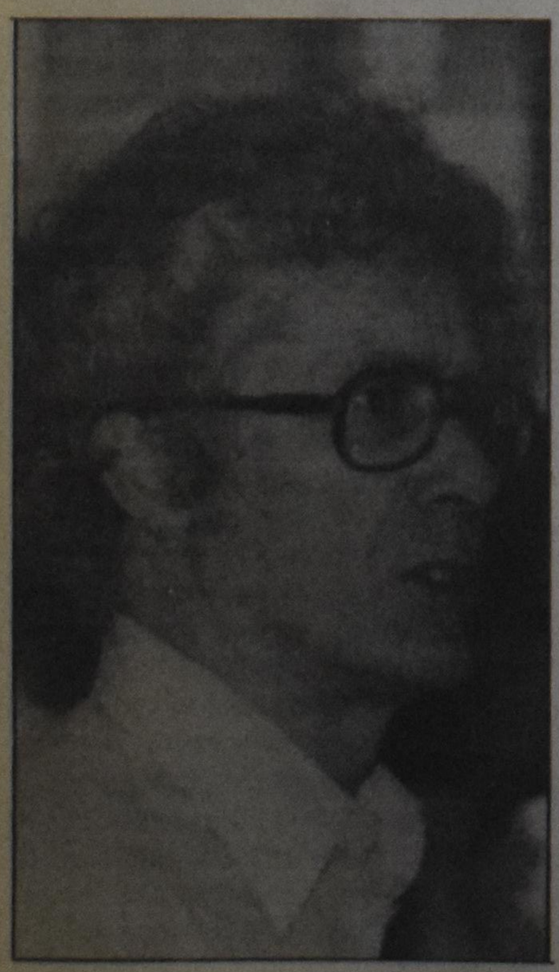


Photo: courtesy ICS

Nick Wolterstorff: "They know what I believe ..."

Marian Van Til

GRAND RAPIDS, Mich. — At the end of this academic year, after 30 years of teaching at Calvin College, philosopher Nicholas Wolterstorff will become a full professor at Yale University in New Haven, Connecticut.

Wolterstorff will hold the chair of philosophy of religion at Yale Divinity School, but will also teach in the prestigious university's philosophy and religious studies departments. He will be given free reign to develop and teach whatever philosophy courses he deems appropriate in those three departments.

Yale will also allow him to finish the last two years of a five-year contract which had allowed him to teach one semester per year at Amsterdam's Free University while he was teaching at Calvin.

Wolterstorff admits that after so long, leaving Calvin will hurt, "I think of it more as going to Yale than leaving Calvin" he says. "That's an important emotional distinction to me."

See **CHRISTIAN** — p. 2.

In this issue:

Henk Krijger: artist for the Lord ..... p. 10
Who is a Jew? by Paul De Groot ..... p. 11
Are you a fellow prisoner? .... p. 12
What is this strange disease dyslexia ..... p. 13

Christian philosophers have gained prominence

... continued from page 1.

About his imminent relationship with Yale, Wolterstorff says he doesn't foresee major problems being a Christian philosopher at a secular institution, and he doesn't intend to change the content of what he teaches. "The pedagogy is different," he notes; i.e. *how* you say something but not *what* you say. "You have to address yourself to a much more diverse audience, and you have to treat them all with integrity and honesty."

Wolterstorff was an instructor at Yale for two years (1957-1959) after he completed graduate school at Harvard, and has since become well-known in philosophical circles. But being offered a position at Yale is only "a little bit connected with who you know," he surmises. It's mostly about academic and professional credentials, though Wolterstorff seems reticent to talk much about his own achievements.

Yale approached him some 18 months ago — its process of choosing professors takes that long. "They have an enormously complex selection procedure," he says. He explains that in addition to interviews of the candidates themselves, the university asks five people — presumably other scholars or experts who know the work of a particular candidate finalist — to write about that person. (The candidate has no idea who the five "references" are.) All five are then flown to Yale from wherever in the world they happen to live to talk with university officials and scholars about the candidate.

Remarkable change

Wolterstorff feels "it's in many ways remarkable" that he was hired by an institution such as Yale. "They know who I am and what I believe. Ten or 20 years ago that would have eliminated me," he asserts. The difference is the current "prominence of Christians on the American philosophical scene," a fact of which the average North American is likely unaware.

"There's been a shift in American religion," Wolterstorff points out. Liberal Christianity has more or less run its course, and consequently has little to offer philosophers.

"The real creativity [in philosophy] is occurring among evangelical Christians," he says. The Society for Christian Philosophers has over 1,000 members; nine years ago, it didn't exist. "Christians doing philosophy *as Christians* is a phenomenon that has gained more and more acceptance." Why the change? Though complex reasons can, of course, be cited, Wolterstorff states the underlying cause in four words: the Spirit of God.

Thirty years ago, when Wolterstorff had just begun his career, "there were some Christians in the profession but they laid low, or they made illusive hints at the ends of their papers. Or, like O.K. Bouwsma, they used humour to make their point. Now, many philosophers who are Christians are openly trying to integrate faith and philosophy.

That approach "baffles and sometimes annoys" non-Christian philosophers, but "they *have* to respect" what's being done in the field by Christians, because a number of those Christians are now in the forefront of American philosophy, explains Wolterstorff. The Christians in the field are diverse, but Wolterstorff notes that "the Reformed contribution has been central to it" — he cites Alvin Plantinga at Notre Dame, William Alston at the University of Syracuse (New York), Robert and Marilyn Adams at the University of California at Los Angeles, and Ken Konyndyk at Calvin College.

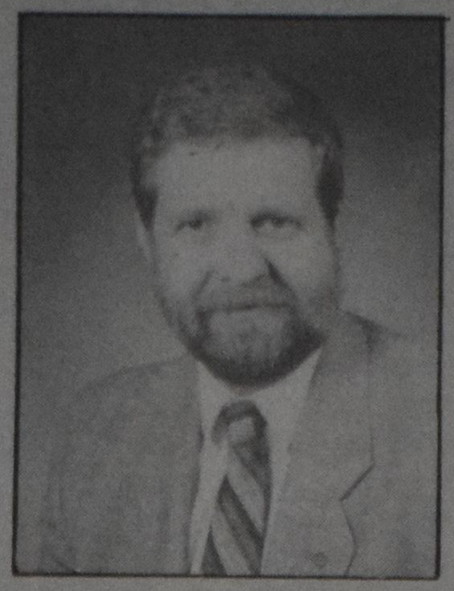
Accepting this new position will definitely not mean that Wolterstorff's ties with the Calvin College community and with the broader Reformed community will be severed, he points out. The Wolterstorffs will maintain their residence in Grand Rapids as a second home, so they can return there for summers.

Regarding Calvin College he says, "It has come to me that I and others ought to think of Calvin less as a place you're in or out of than as a *centre* for Reformed Christian reflection. We ought to see the ways it can function as a centre for such reflection rather than as a walled fortress."

"Students of Classis Niagara who are preparing for the ordained ministry in the Christian Reformed Church and who are in need of financial aid for 1989-1990 are invited to apply to the Student Fund. Deadline for application is March 1, 1989. Please contact A. Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0. (416) 892-3285.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Gus Polman, Jake Kuiken.



Do-gooding at Christmas not good enough

This first column is being drafted during the Christmas season when many of us unwittingly join the harmony of a secularized society to focus on the mutually profitable exchange of gifts and a dubious celebration of peace and goodwill. By and large, having bought into capitalism along with it's inevitable faith in progress, and, like free trade, this annual six week pre-occupation with the retail industry is probably essential to Canada's continued economic growth and well-being.

On the other hand, it's questionable whether or not this celebration of Christ's birth and the Kingdom he came to announce is advanced by joyfully participating in this annual ritual.

The little bit of collective guilt we still seem to experience as a result of the revisionist's Christmas celebration, is perhaps most clearly visible in the degree to which peace and goodwill get translated into concern for the "poor." During this Christmas season we have been reminded constantly that participating in and contribution to a variety of charitable programs is considered to be an essential component of the celebration.

A generous lot

So, neatly tucked into a variety of strategic locations are the temporary reminders of some of our social ills, the Salvation Army representatives are prominently located just inside the liquor stores; food banks receive unprecedented free advertising and contributions for their cause; and, a single announcement about the plight of a local women's shelter brings about such an overwhelming response that it ends up having to donate to the food bank. Food hampers and toys for the poor briefly takes on the characteristics of big business; there's no doubt, we Canadians are a generous lot at Christmas time!

A more recent addition to this growing list of patchwork social programs is the food programs increasingly offered in Canada's schools as a means of providing breakfast to young children whose parents' didn't, wouldn't or couldn't provide some of 'the necessities of life.' As a result, social, educational, recreational programs and representatives of the food industry eagerly work together to develop a new service to solve the most recently discovered social ill with a complete disregard for the implications and long term consequences.

Left-overs

All of these programs have something in common. Since 1981 provincial governments across Canada, and especially those in the West, have increasingly neglected their responsibility to ensure that all Canadians have access to an adequate level of public welfare. While some provinces are reviewing their social assistance programs, the fact remains that food banks, etc., are likely here to stay for quite some time.

These food programs increasingly undermine Canada's social safety net by supporting inadequately funded social programs with a wide variety of publicly rejected consumer food stuffs such as stale-dated supplies, improperly packaged items, products rejected by other consumers, restaurant left-overs and donations from corporations and the public at large; often goods that don't meet generally accepted public standards are okay for the poor.

In a 1986 publication entitled, *Food Banks and the Welfare Crisis,* Graham Riches, an acknowledged critic of the food bank phenomena points out that churches to their credit, more than any other group have been responsible for picking-up where governments have increasingly chosen to ignore their responsibility. The same publication points out that it is primarily women and young children who are the beneficiaries of these programs. This feminization of poverty is further documented in the *1988 Poverty Profile* by the National Council of Welfare, a citizens advisory body to the Minister of National Health and Welfare.

The message of the food banks is that poor Canadians are more and more expected to rely on the periodic charitable impulses of a public that is increasingly motivated by its own well-being.

Year-round good news

The message of Christmas, on the other hand is found in the announcement that the Kingdom of Heaven is at hand; it is good news for the poor, the prisoners, the disabled and all those whose lives have been disrupted by the power of sin. However, participation in an annual massaging of the collective social conscience is a far cry from 'doing good to all men.'

Perhaps churches now, instead of supporting the local food bank through collections and donations, should instead consider reminding their government of its responsibility to ensure that no one in this country is without the necessities of life at Christmas time, or at any time of the year for that matter.

Jake Kuiken is a registered social worker living in Calgary, Alta., with his wife Keenie and their two children Michael and Michelle.

Pressreview

Carl D. Tuyl

Axworthy, Lloyd that is, has joined the ranks of those who aspire to leadership of the Liberal Party. The present leader is on vacation, and his absence does not make the hearts of many Liberals grow fonder. Number one in our hearts, Jean Chretien, and rookie M.P. Paul Martin are going around the bases rounding up support.

★★★★

Chhinder Paul who arrived in Canada on January 1, and claimed refugee status at Mirabel Airport in Montreal was returned to his land of origin on January 9, the first to be expelled under Barbara McDougall's get-tough rules. The Canadian Council of Churches has launched a court action against the new refugee review system. The new rules have also eliminated the defector status which gave East bloc defectors virtually automatic admission. Defectors seeking political asylum must now go through the same refugee process as everyone else. The officials of the immigration department have chosen this time to threaten a slowdown work schedule in order to emphasize their demand for higher wages.

★★★★

Our national economy, in spite of regional disparities, is still simmering. The percentage of unemployed was lower last month than during the same month in the previous years. Fear of inflation still keeps interest rates at the high levels which are expected to continue during the first half of 1989.

★★★★

An unnamed "Anglophone suggested the Bourassa inside-outside" solution to our bilingualism: print English on the outside of the cereal box and French on the inside.

★★★★

Ontario Premier Peterson is engaged in a show-down with Monsieur Mulroney. Under the free trade deal Ontario's liquor stores are obliged to remove the 66 per cent markup on American wines. Ontario is defying that section of the treaty. Let's see who blinks first. My bet is it will be Peterson.

★★★★

Finance Minister Michael Wilson is just about ready with his new and improved national sales tax packet. Announcement of the new system is expected early in this year. Groceries, medical and dental services will be exempted, but the government will put the bite on you for all other purchases.

★★★★

The France/Canada cod war heated up again with France sending two mega trawlers to fish off Newfoundland's South coast. Negotiations between the two countries have gone on now for almost three years, and there is no agreement in sight.

★★★★

An oilbarge containing almost a million litres of so-called Bunker C spilled its contents along the Western shore of Vancouver Island. A lot of God's creatures lost their lives.

★★★★

Election rumours come from both Alberta and Newfoundland. In Newfoundland, Premier Peckford is approaching the status of "prophet in his own country" which will bring, as we all know, severely reduced honour.

★★★★

The census bureau of the United States took a stab at the population count and came up with 246,879,546 inhabitants which by anyone's reckoning is a lot of people. More than usual show up in our second service.

★★★★

The Audubon Society also took its annual bird census during the Christmas season. Worldwide, 42,000 people partake in the count which tallied 19.4 million individual birds last year.

★★★★

President Reagan will go on pension payments which, I take it, will be sufficient to keep Nancy in designer's clothing. The President leaves behind him a mixed bag of successes and failures. The country's staggering deficit is one of his least appreciated achievements. Reagan, with one of his last executive decisions, endorsed enthusiastically a proposed 50 per cent pay raise for members of Congress and other top federal officials.

★★★★

Pravda published a government decree that exonerated almost all those shot or sent to labour camps by the Stalin courts. It is not a very significant measure for those who were killed. Another Soviet-Izvestia paper opened its pages for the first time to foreign advertisers. Capitalism is on the march in the U.S.S.R., but it has not yet brought toilet paper to an anxiously waiting population. Iran's Ayatollah Khomeini wrote a letter to Gorbachev in which he praised the Russian leader for his boldness in reforming the Soviet system, and he advised comrade Gorbachev to convert to Islam. Probably a vain effort in evangelism. Capitalism also conquered a significant foothold in China where *perestroika* was really pioneered. People are even stealing copper communication wire to make a buck or whatever it is in China.

★★★★

Emperor Hirohito, in whose name the Japanese went on a cruel killing spree that cost the life of millions in Asia, went to his eternal destiny at the age of 87.

Libya is enriching its economy with a chemical weapons plant, adding another item to its exports. It has already sold missiles to the Irish Republican Army. Lybia also produces tons of the stuff that exploded on board of Pan Am flight 103.

★★★★

Just in time to launch a New Year's fundraising program, Jim and Tammy appeared on T.V. Just what we needed: another Jim and Tammy show.

★★★★

Scanning the *New York Review* I came upon the following ad which might interest some readers: "Wanted: male Siamese cat to mate with female Siamese cat. Share kittens. Call Davina (212) 757-8070." I take it that Davina has the permission of her female Siamese to procure.

★★★★

I conclude with the advice that Nobel Prize winner Joseph Brodsky gave a commencement audience at the University of Michigan: "Try not to blame anything or anyone; history, the state, superiors, race, parents, the phases of the moon, toilet training, et cetera." It is good advice, passed on to you by your weekly newspaper junkie.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Disappearance a crime against humanity

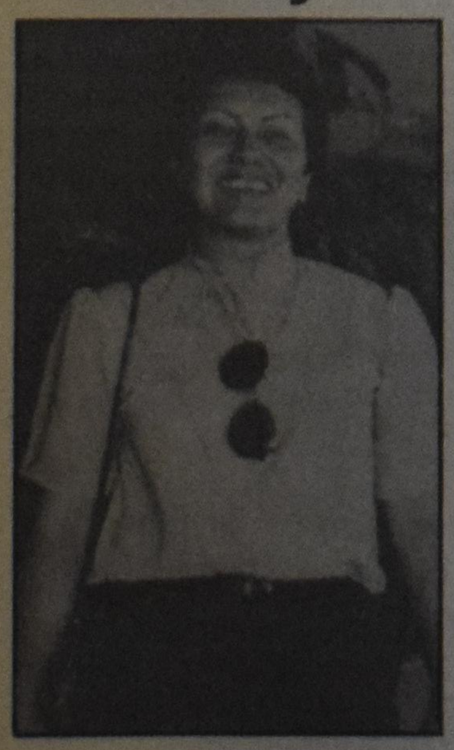


Photo: ICCHRLA Newsletter

Zeneida Velasquez, president of the Committee for the Families of the Disappeared in Honduras.

... continued from page 1.

FEDEFAM adopted a proposal that the United Nations declare disappearance a "crime against humanity" so it can be subject to sanctions through international channels. Such sanctions pronounce international judgment, but cannot be effective within a country unless "disappearance" becomes a crime in the country. At present persons accused of causing a disappearance are merely tried for kidnapping because it is not legally known whether the disappeared person is dead or not.

However, a measure of justice has been done outside of Honduras in the case of Manfredo Velasquez. The Inter-American Court of Justice condemned Honduras for his disappearance. Although the court has no power to try those directly involved in the crime, it will order compensation to be paid to the Velasquez family. FEDEFAM considers this ruling a precedent in the struggle to eradicate the practice of disappearance from Latin American countries.

The Canadian government has certain ways of putting pressure on countries which practise "disappearance." It can give or withhold money in terms of direct aid, loans and trade advantages, and it can bring the force of moral pressure through public statements. As oppressed Christians in these countries cry out to fellow believers in Canada, churches ask the Canadian government to act in appropriate ways.

Christian Reformed members participate in this kind of action through the Inter-Church Committee on Human Rights in Latin America, of which its Council is a member. Missions and World Relief Personnel of the Christian Reformed Church had a brush with "disappearance" a few years ago when Jim Boldenow and Rev. Jim Dekker narrowly escaped the clutches of a paramilitary group which didn't like their activities on behalf of the poor.

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Editor: Bert Witvoet
Gen. Mgr.: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra
Accounting: Willy Suk-Kleer
Advertising: Suzanna Brasz
Circulation & Mailing: Grace Bowman
Layout & Design: Cecilia van Wylick
Typesetting: Shirley Vermolen

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Peter DeBruyne, Nicholas B. Knoppers, Alayne Langerak, Jacob Kuntz, Sonya Vander Veen-Feddema, William VanHuizen.

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Hirohito: the emperor to hell, the man to heaven?

Editorial

The passing away of emperor Hirohito has drawn worldwide attention to Japan. There are good reasons for that. Japan is an important country. Hirohito's reign covered several significant chapters of history. During his reign, Japan allied itself with Hitler's Germany and Mussolini's Italy and overran several Asian countries. During his reign, the United States dropped two atomic bombs on Japanese cities, the only atomic bombs ever deployed in warfare. During his reign, Japan rebuilt its economy and developed into a world industrial empire.

And at the centre of all those major events stood the enigmatic figure of Hirohito. The question that many people ask is whether that central figure had much influence on the swirl of events going on around him.

Villain or hero?

Many of those who, during World War II, had atrocities committed against them by the Japanese see Hirohito as a villain. They cannot understand how someone who was revered as a god by his people was not responsible for his country's actions. Wasn't every kamikaze attack carried out with the cry, *"Pennoheika banzai,"* meaning, "Victory for the emperor," ringing through the air?

Others, especially older Japanese people, remember how Hirohito, whose powers were more spiritual than political, stepped out of his role as cultic object at the risk of losing his life and his honour to force his warlords to do the unthinkable: surrender to the Allies.

One radio commentator thought he could solve the dilemma of deciding Hirohito's place in history by saying that if there was a warm spot in hell it would be reserved for Hirohito the emperor, and if there was a comfortable place in heaven it would be reserved for Hirohito the man. An interesting proposition that shows a greater understanding of Japanese complexities than of eternal destinies.

The fact that Hirohito allowed himself to be such a silent bystander has much to do with the Japanese mindset. The Japanese people have for a long time been traditionalists. For them the form of things gives meaning to the contents — the Japanese version of the medium is the message.

An expensive funeral

Nowhere is this more clearly visible than in the elaborate burial rites that have been planned for Hirohito. There are purification ceremonies lasting several days. There are periodic remembrance ceremonies every 10th day up to 50 and again on the 100th day and after a year. There is the moving of the coffin to the Imperial Palace of Rest; and later, to the Funeral Hall. There is the public viewing, the announcing of the posthumous name of Hirohito, the farewell ceremony, the funeral, the entombment and several other rites, all of them on separate days. The whole affair will cost the Japanese people from $100- to $200-million.

It's difficult for a Western person to understand this detailed observance of ritual. Form for the Japanese has religious significance. It demands great patience and self-discipline from the individual. It explains why the Japanese have developed bonsai, the art of growing miniature trees and plants.

Whether Hirohito should have intervened earlier in the military affairs of the state must be judged in the light of the Japanese devotion to correct form. It was not his business. By Western standards he failed; by Japanese standards, he acted beyond the call of duty.

Avoid too much obedience and piety

Rules are made to be broken, I hear people say once in a while. It's not a very logical saying because rules are obviously made to be kept. Just think of traffic rules. If they were made to be broken then cars were made to be smashed and people were made to be killed.

But there's got to be some truth to the saying that rules are made to be broken or else it wouldn't be such a common saying. What the saying tends to get across, I think, is that rules should never become absolute dictators. They should not carry the force of, let's say, the law of God, simply because rules are the laws of human beings.

I remember that already in the beginning of my teaching career I would occasionally break a school rule with my class. I once told them not to tell the principal that we were staying out of class beyond lunch hour to play a game of touchball that was going really well. The students enjoyed the little conspiracy, I think.

Take a break

Even today I break a human rule or custom from time to time to remind myself that I am not a slave. Sometimes, when I feel that going to church twice is too much of a burden, I stay home and do something else. I really enjoyed going to the swimming pool one Sunday while my spiritual brothers and sisters were praising God in the sanctuary.

I guess I may as well admit it, I sometimes try to take a holiday from God. Absence makes the heart grow fonder, says another piece of folklore. And I have it on good authority from the preacher in Ecclesiastes that one should not "be overrighteous, neither be overwise — why destroy yourself?"

Exactly. But what really happened at the swimming pool that fine Sunday afternoon was that I met God there. I found myself praising him while I let the cool water flow over my sun-baked body. Maybe God was skipping church too that day; what do *I* know?

I think this urge to be free harks back to the days when my father took me to a Sunday soccer game in Holland and I was not supposed to tell my mother, who happened to be his wife. I don't know what kind of holiday my father was taking, but I really enjoyed the little secret. You have to do something to stay alive when you're surrounded by taboos, customs and superstitions.

Test your sincerity

A lot of sincere Christians answer that problem of not doing something out of custom or superstition by talking to themselves and persuading themselves to put their heart into it. I have done it myself. And quite often it works, too.

But it reminds me of the kind of discussions we used to have at young people society meetings in the church basement in Bowmanville about the way we possess things. We all agreed that it was wrong to cling to possessions. So, the solution came straight from the Bible: everything you possess, you possess as if you didn't possess it. Got it? We certainly did. We all nodded our heads and felt a lot better. It never occurred to us that we should perhaps test that kind of possessing once in a while by giving some of our things away.

It's the same with not doing something out of custom or superstition. You have to test that occasionally.

As you depart from the unfamiliar ways, you may discover that some haystacks don't even have any needle. **BW**

ROOFTOP MUSINGS/ALYCE OOSTERHUIS

A vista amidst the smoke

I grew up in Hamilton, Ontario, in an old three-story duplex along the mountain's brow. What had been a three-bedroom house quickly became a five-bedroom one as kids and boarders demanded private sleeping and living quarters. My father created the fifth bedroom in an attic space which traversed both houses of the duplex. To make a window in this room, he knocked down a non-functional chimney, built a table-top base in the centre of the outside wall and then extended the roof to hold a dormer window. With no insulation along the ceiling and no heating duct from the basement's coal furnace, this room was very cold in the winter and unbearably hot in the summer. But from the time I was 13 until I turned 15 and inherited a sister's room, this space was all mine.

At age 14 I decided that if there would ever be a time when I would be offered a cigarette, it would be highly inappropriate for me to turn green or feel faint when I was attempting to be so "sophisticated." The only solution seemed to be to gain some experience. And so I practised the habit in my little room. Inevitably the smell would permeate the room and thus the fear of detection led me to explore rooftop smoking.

Climbing out of the dormer window was easy. With feet dangling onto the roof, a hand clutching the window frame to prevent falling in the event of a brother's sneak attack, I could light up in the outdoors with the Hamilton vista below me.

Long after the forbidden cigarette butt had been discarded on the road, sidewalk, or lawn below, I would sit on the roof to admire the view. With a lot of neck craning I could see the city lights; I could hear the voices of my parents on the porch; I could feel the night winds whispering through the trees and my curtained window. And all this took place while no one knew I was up there watching, listening, feeling! It was an exhilarating feeling of being on top of the world! Of being all-seeing, all-powerful, all-mighty!

And then I would look up into the dark sky with its many stars twinkling, travelling, seeing me. And I would imagine how this must seem to God: a little girl sitting here on this little rooftop in this little street, this city, this world. And I would feel so small and so insignificant, so powerless, nonseeing, non-mighty ... a humbled, secretive, disobedient little sinner watching the dying embers of the forbidden cigarette butt.

Thirty years have passed since those rooftop experiences but the sensations created in me at that time continue to affect my musings. Often, late at night when all are tucked into bed, I will sit in my quiet corner and reflect on the day's events as they seem to me and as they may appear to God. With a more mature understanding of a faith in which God cares for even "the least of these" I no longer feel so ridiculously insignificant. With an awareness of my own limitations and vulnerabilities the experience of being all-powerful has been substantially reduced. But the continuing memory of two-sided rooftop sitting does enable me to relativize, to laugh at myself, to place our frequent "petty" squabbles into an imagined empty cigarette package and send it rolling off the rooftops of arrogance and pride. The Preacher said it best: "Vanity, vanity, all is vanity!"

Alyce Oosterhuis-Horzelenberg is assistant professor of education at the King's College, Edmonton, Alta.

John Terpstra's poem stimulating

Ever since I read in *The Bible as a Book* (by Dr. Gerhardus van der Leeuw) that "a poem is a serious matter and not a luxury or something intended to amuse us," and that "a true poem is an authentic, serious statement by someone about the unique reality of his own life," my eyes have been opened. I decided from now on to read more seriously than before any poem presented in our papers.

The first one after this resolution happened to be "Present Light" by John Terpstra (C.C., Jan. 6).

Imagine, after reading it and meditating upon it, I became really excited about the style, but mostly about its content. I understood the message clearly. My reading became intensified for more than one reason. First, the poem has as its subject the magi. I recently heard a sermon about them. Secondly, today's meditation in the booklet *Today* had as its title "Epiphany," of which Isaiah speaks so clearly in chapter 60:3 and 6.

Thirdly, chapter 6 of *The Bible as a Book* opened my eyes when it said: "There are only three groups of people who really know who Jesus was, the first group being the wise men from the East."

Did the magi believe?

I want to express my sincere appreciation and thanks to John for the poem he so beautifully composed. I can hardly find the right words for its beauty and the way it presents its message. I would like to elaborate on reason three, especially after the poet asks,

> Did the three from out east ...
> having read the ancient texts?
> did they, in point of fact believe ...

Yes, I do believe that these magi knew that they had met the one "in whom all gift finds home ... who is thine only begotten from before the world." Isaiah 60:3 and 6 are fulfilled here.

God worked with his Holy Spirit in an exceptional way, as he led them from their country to Jerusalem, to Bethlehem by a special star to find the Lord Jesus Christ in human form, where the Prince of Light revealed himself to the gentiles.

"And when they find not a child of a king but a poor couple with an almost naked baby, they did not turn back but opened their bags and offered such treasures as gold, myrrh and frankincense. Before Jesus does or says anything these people know who he is. They are driven by a deep desire for God's rule. They know that a new history has begun. The purpose of their coming is not to realize any dream of their own, otherwise they would have turned back to seek God."

How true. Here we have seen and believe that God works in mysterious ways his wonders to perform. Amen.

Thanks again, John, for writing this touching poem!

Enno Ennema
Townsend, Ont.

Don't let weeds go to seed

I wish to reply to the longer letter in Calvinist Contact, Jan. 6, 1989, which bore the title "A Christian Party and one Christian Witness."

Here we finally have a party that promotes Christian political values, and we are told by Bert Hielema that we are all wrong. That we should leave things alone, let the weeds continue to grow unchecked, and so continue to choke out the life of the innocent, the unborn. Let the weeds continue to grow and let immorality increase and permeate all of society including our own children. Let the weeds continue to grow and use up the future capital of the next generation. Let injustice continue (need I go on?) Are we to stand by and do nothing?

Mr. Bert Hielema must have a different Bible then I read. I believe the very opposite, I believe that we have the duty to try to protect the fatherless, (one of the main issues of the CHP's platform). I believe that all of the issues pointed out just now deserve our complete support.

I think we should be thankful that the Lord has seen fit to give us this avenue of supporting the CHP. I for one do not believe that we will ever see the weeds plucked out in this life. But at the same time we as workers in the vineyards do not have the duty nor the obligation to let the weeds flower and spread their seed unhindered.

That is why we have Christian schools, Christian universities, Christian organizations of all kinds and now also a Christian political party.

Sid VanderHeide
President of the CHP
for the riding of Perth Waterloo Wellington
Mitchell, Ont.

Regrets poor coverage

We were severely disappointed with the non-coverage (almost) of the Holy Spirit Conference in Brampton this year. For many this is their high point of the year. From far and wide they come to show love and adoration for their Lord and Master in a way they are not allowed to in the "traditional" churches. Things are so quiet there, and are not conducive to the work of the Holy Spirit.

Moreover, a number of people (mostly young) were saved in the two seminars I attended. Their tears were a testimony to the fact that they really meant business. All of this would have been really worthwhile to receive a place in your paper, I would think.

E. Hamming
Tillsonburg, Ont.

Reflecting the Spirit

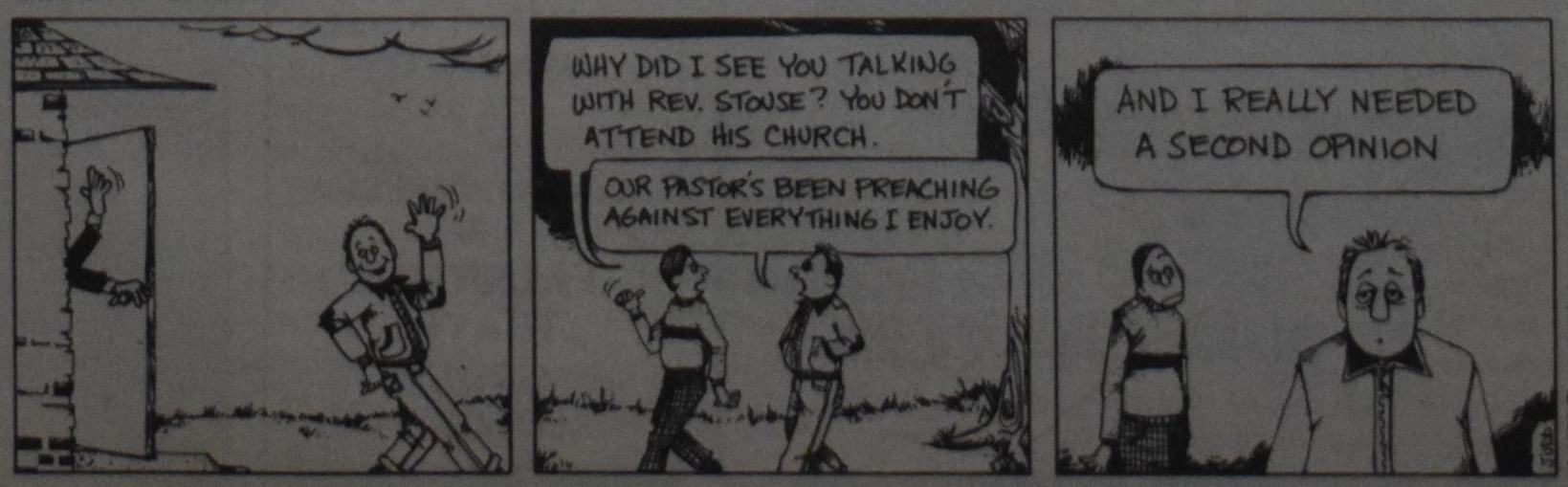
I recently sent in a renewal to *Calvinist Contact*. What influenced me was really personal: not a what, but a who; namely, you.

A man who has an open heart for the likes of Mahmoud Mohammad of Brantford, the people of Libya after the U.S. bombing, the annual Holy Spirit Conference, in brief, for anyone and everyone, accurately reflects the Spirit of Christ. Christ loves every creature, as is evidenced by the Great Commission.

Regarding your coverage of the Holy Spirit day this year on p. 14 of the Dec. 23, 1988, issue — I no longer attend these effective 1988. Reasons? Why does the Lord's guidance need to be sought for the morning speaker, while the evening speaker each year is Mr. Verstraete? Ecstacy, emotional enthusiasm, handraising and verbal praise are also formalities. Only a different kind of formality!

Peter Tensen
Brantford, Ont.

BEYOND BELIEF



Effective confession now?

... continued from page 1.

Furthermore, he argues, after such a long time it is difficult for present leaders in the churches to make a responsible judgment about what really happened. A historical review of that period is required before the church can plead guilty.

Many members of the GKN now believe that the churches then had an excessive concern for purity of doctrine. But, says Runia, that was true for all participants in the conflict, also for those who were disciplined for not signing the "form of subscription." You can't blame just one side for suffering from the same illness as the other, he notes.

Runia also questions whether a fuller confession of guilt now will really mean anything to members of the Liberated Reformed churches. Reactions in their press have so far been negative.

These churches still insist on the strictest maintenance of pure doctrine, he points out. Their reaction is one of, "now that you people no longer care about doctrine, you are willing to confess that Synod 1944 should not have insisted on binding its churches to a certain point of doctrine."

Runia believes that at this stage of separation both churches have to come together to communally confess guilt and that confessions made in any other way are hollow-sounding.

Text of the confession of guilt over 1944

First of all, as we look back on the events of 1944 and following years, we wish to express our sorrow over the part our churches played in the schism which at that time took place in our churches.

We acknowledge that our churches at that time, out of concern for the purity of doctrine, laid down too much of a stumbling block for brothers and sisters. Our churches can do without the doctrinal pronouncements on the covenant and on baptism, as has become evident from their putting aside in 1959. These doctrinal pronouncements, when it appeared that they did not produce the desired peace but instead called forth opposition, should not have been maintained as binding.

Our churches had too little concern for the crisis of conscience in brothers and sisters, and thus became the occasion for the resulting schism. For that reason our churches should not have resorted to the exercise of discipline.

Even if what did take place cannot be changed, we regret deeply that our churches occasioned the fact that brothers and sisters have carried, and still carry, the burden of condemnation because of the schism.

We ask the churches to pray with us for the Spirit who brings healing.

Introducing C.C.'s new columnists

Marian Van Til

Not long ago, Syd Hielema joined the ranks of *Calvinist Contact's* columnists; readers have already gotten to sample his work in "Between the Lines." With this issue, readers will meet two other writers new to C.C. We'd like to introduce all of them.

Syd Hielema

Hielema grew up in St. Catharines, received a BA from Dordt College, Sioux Center, Iowa, married Evelyn Kuntz and they adopted two children (a girl, now 5, and a boy, 2). Syd has been teaching music at Toronto District Christian High School for 11 years (with a one-year break for teacher's college). He has long been writing music reviews and articles (appearing in *Insight* and occasionally, *The Banner)* but last year started shifting his *teaching* focus to English as well as music.

Alyce Oosterhuis-Horzelenberg

Alyce Oosterhuis will join Herman Praamsma and Dave Feddes in our Page 5 rotation; she will use the column title, "Rooftop Musings."

Now assistant professor in education at The King's College, Edmonton, Alyce began her career as an elementary school teacher in Fruitland, Ontario. From there she conducted research in psychology at Calvin College, then taught in the lower grades in Amsterdam (the Netherlands) and in Edmonton. She then moved to university teaching via graduate teaching assistanceships in developmental psychology, learning theory, and psycho-educational diagnostics.

Oosterhuis received her BA degree from Calvin College, an MA in education from Michigan State University, an MA in psychology and a PhD in educational psychology from the University of Alberta.

She and her husband Tom have a son, 8 and a daughter, 6.

Jake Kuiken

Social worker Jake Kuiken will join teachers Syd Hielema and Clarence Joldersma in "Between the Lines."

Kuiken was born inFriesland; his family moved to the Calgary area when he was nine years old. Jake and his wife Keenie have a son, 10, and a daughter, 8.

Kuiken received his BA from Calvin College and an MSW (master of social work) from the University of Calgary. Since 1969 he has varied his time doing public assistance, child welfare, juvenile probation, family counselling, community development, social planning and various aspects of child care.

He was recently appointed to the federal minister of national health's advisory committee on child care. The fact that his daughter has a severe-to-profound hearing loss has spurred Kuiken to be involved in a number of self-help and advocacy groups for hearing disabled children. Currently he serves on the community advisory board of Alberta Children's Hospital and is a member of the Christian Reformed Church's synodical committee for disability concerns.

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A VALENTINE TRAVEL GROUP SPECIAL

Moments to remember

Jacoba Bos

We have wrapped up the old year. 1988 is fast becoming history. Some memories we wrapped and stored like Christmas decorations — ready to serve for many more celebrations. We remember the good times shared with family and friends. We recall the summer's heat and the refreshing rains on parched ground putting many of our fears for empty food shelves to shame. We remember the helping hand and the encouraging word we received from an unexpected source.

Some things we'd like to wrap up like garbage. There was the unkind remark and the gossip spread. The hurt felt because of a misunderstanding, or a disagreement resulting in a rift in relationships. We wish we could erase the unkind words, the injustice and the gossip. There are so many things we remember which we'd like to forget.

That's when we should remember that God has forgiven all *our* wrongs. He forgave us when we hurt others. Our heavenly Father not only forgave; he also forgets our sins.

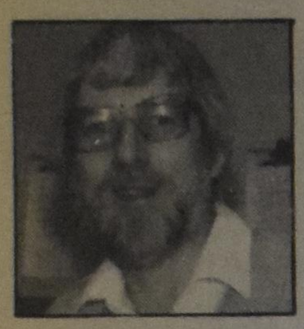
When we focus on Christ't forgiveness, we may forget those moments of being insulted or judged. Instead, we may remember those precious moments when we experienced God's nearness while listening to a sermon or during a glorious rendition of Handel's Messiah.

Maybe we heard God speaking through the voice of a child, or felt his fellowship in the handshake of a friend. Perhaps God sent an angel to you in the form of a neighbour. Remember those moments. God gave us a memory to store those incidents; a treasure box waiting to be opened and enjoyed.

Let's forget those petty differences and harsh words. If God does not remember our wrongs, why should we dwell on them? Let's recall those moments when our hearts were inspired by the gospel message, when we experienced the fellowship of the saints and were assured of God's grace when we saw the bread broken before our eyes.

Let us remind each other of these things and rejoice together in those moments to remember.

Jacoba Bos lives in Strathroy, Ont.



A Presbyterian Comments

Canadians write hymns, too

Robert J. Bernhardt

R.J. Bernhardt

In recent years the *Presbyterian Record*, the national magazine of the Presbyterian Church in Canada, has published a number of articles by Hugh D. McKellar. Identified only as "a hymnologist, teacher and free-lance writer" his contributions engagingly deal with church music. He has provided interesting historical pieces highlighting some of the more popular hymns and choir selections in the typical Presbyterian repertoire.

Though readers may not have agreed with his every opinion, as I am sure he quite expected, his comments have surely encouraged people to be more reflective about church music. In a realm where individual opinions are often so rigorously held that discussion is almost impossible, anything that sheds some light amongst the heat is truly appreciated.

In the course of rereading some of his articles in recent days, I was captivated by a remark that he penned about three years ago. Commenting on Canadian hymnody, McKellar stated, "After half a century of steady churchgoing, I cannot recall ever singing a hymn by a living Canadian at an ordinary service, except in honour of the author's presence." Certainly an examination of the *Book of Praise* published by the Presbyterian Church would illustrate the scarcity of Canadian material.

McKellar goes on to point out that it is not that there have not been Canadian authors and composers. However, their works have not frequently found their way into established denominational hymn books.

What captured my attention to this comment was my awareness that we, at Chalmers Presbyterian Church where I am minister, have during each week of the recent Advent season, been singing just such a hymn. As part of an Advent candle-lighting service each Sunday we sang the appropriate verses of the hymn "The Prophets Came to Israel." The text and tune of this selection were written by a Canadian who is very much alive. That individual is none other than Bert Witvoet, the editor of *Calvinist Contact*.

His hymn "The Prophets Came to Israel" appears in the new edition of The *Psalter Hymnal* and he kindly gave us permission to use it in our services at Chalmers. Indeed this hymn is but one of a considerable number of selections in the new *Psalter Hymnal* for which the text, music or harmonization were produced by living Canadians.

It seems appropriate that I should use this opportunity publicly to express our thanks to Bert for producing this hymn and for allowing us to use it. It was an edifying experience to learn a lovely new hymn and one so suited to our Advent celebrations. I hope that the duties of being an editor do not prevent him from finding the time and energy to exercise the obvious poetical and musical gifts that God has given him. (Those acquainted with the new *Psalter Hymnal* may have noted that this hymn to which I referred is one of several contributions that Bert has made.)

Having ventured this far into the always controversial topic of church music, I don't think that I should really stop here. So, in a future column I propose to offer my unsolicited (and perhaps undesired!) comments and observations about the revised *Psalter Hymnal*.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Construction of new SELFHELP crafts warehouse approved

WINNIPEG, Man. (MCC) — Approval for construction of a new SELFHELP Crafts warehouse in New Hamburg, Ont., was granted by the Executive Committee of Mennonite Central Committee (MCC) in Canada late last year.

The committee, meeting in Winnipeg in December, gave the go-ahead for construction of a new 3,500 square metre (39,000 square foot) warehouse, store and office building, at an estimated cost of $1.7 million, including purchase of the land. Construction of a new warehouse was made necessary because SELFHELP Crafts needs to vacate its present building in 1991.

SELFHELP crafts are made by, and their sale benefits, people in Third World countries.

Sixteen employees and Local Voluntary Service volunteers work at the SELFHELP Crafts warehouse, while over 400 New Hamburg-area residents volunteer time at the facility.

New Hamburg is located seven kilometres from Kitchener-Waterloo, Ontario.

CR World Missions offers summer missions program in Nigeria

GRAND RAPIDS (CRWM) — In an effort to provide college and seminary students "hands-on" experience in cross-cultural ministry, Christian Reformed World Missions (CRWM) will offer a summer missions program in Nigeria in 1989. Program participants will also provide meaningful assistance to missionaries and will aid the Nigerian churches in leadership training.

"For the past several years Christian Reformed World Missions has been interested in establishing its own summer missions program for young people," says Gordon Buys, recruiting assistant for World Missions. "In the past we've had to rely on other organizations to provide these opportunities." World Missions has encouraged aspiring missionaries to go to Mexico for the Summer Training Session (STS) associated with the Reformed Bible College, and to a variety of countries for the Overseas Training Camps organized by Intervarsity Christian Fellowship.

CRWM plans to send a team of 15 people to serve in Nigeria for the summer of 1989. The program, lasting from June 13 through August 12, will include four phases: 1) pre-field orientation and training in Atlanta, Georgia, under the auspices of Servants in Missions Abroad (SIMA), a program of the Presbyterian Church in America; 2) further orientation, language learning, and review of materials will take place upon arrival in Nigeria; 3) discipleship and Bible study techniques; 4) involvement in actual evangelism and follow-up with the Nigerian young people taught in the program. Participants will also spend the final day in Nigeria sharing insights on their mission experiences.

"We are working on course materials with Dr. Bill Shell from the Reformed Bible College," Buys says. "The focus will be discipleship training and small group Bible study techniques."

Participants will be required to raise their own support, although CRWM's church relations department will assist in support-raising efforts with churches. Qualified participants must give evidence of their Christian commitment, have a definite interest in missionary service, and be willing to serve in any capacity required, either manual or evangelistic. Students applying for the program should also be in good physical and psychological health.

"We're excited about the potential this program has for the Christian Reformed Church's vision for and involvement in world evangelization," says Buys, adding that participants will also benefit on a large scale from the program. "Their global vision will be enlarged, their ministry skills will be improved, and their sense of God's calling in the area of cross-cultural missions will be sharpened."

The application deadline for the summer missions program is January 31, 1989. Interested students may contact the Christian Reformed World Missions Recruiting Office at (616) 246-0700 for an application or further information.

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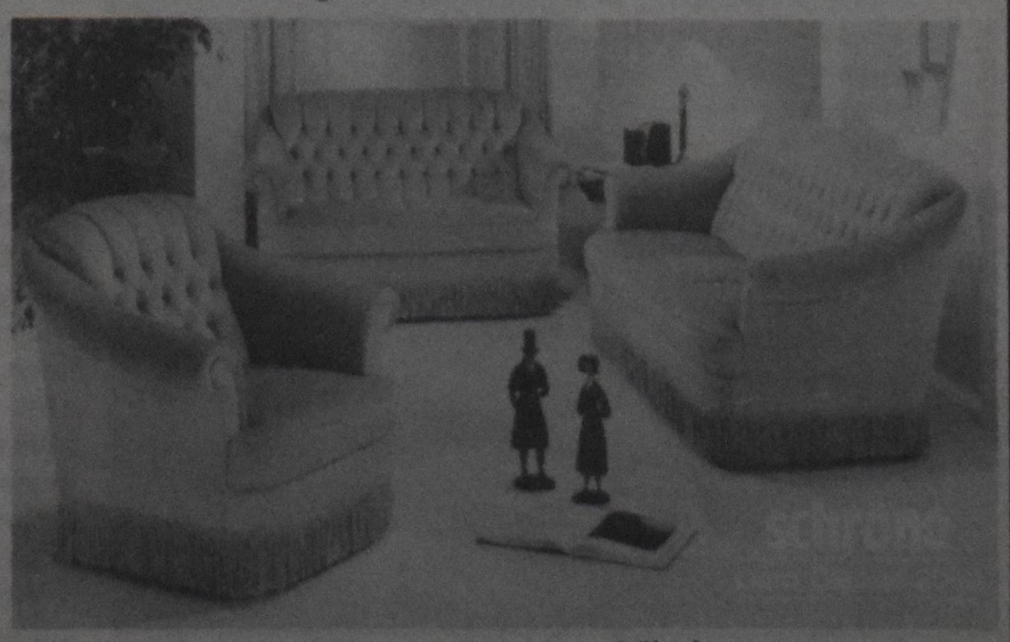

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Features

Henk Krijger: artist for the Lord

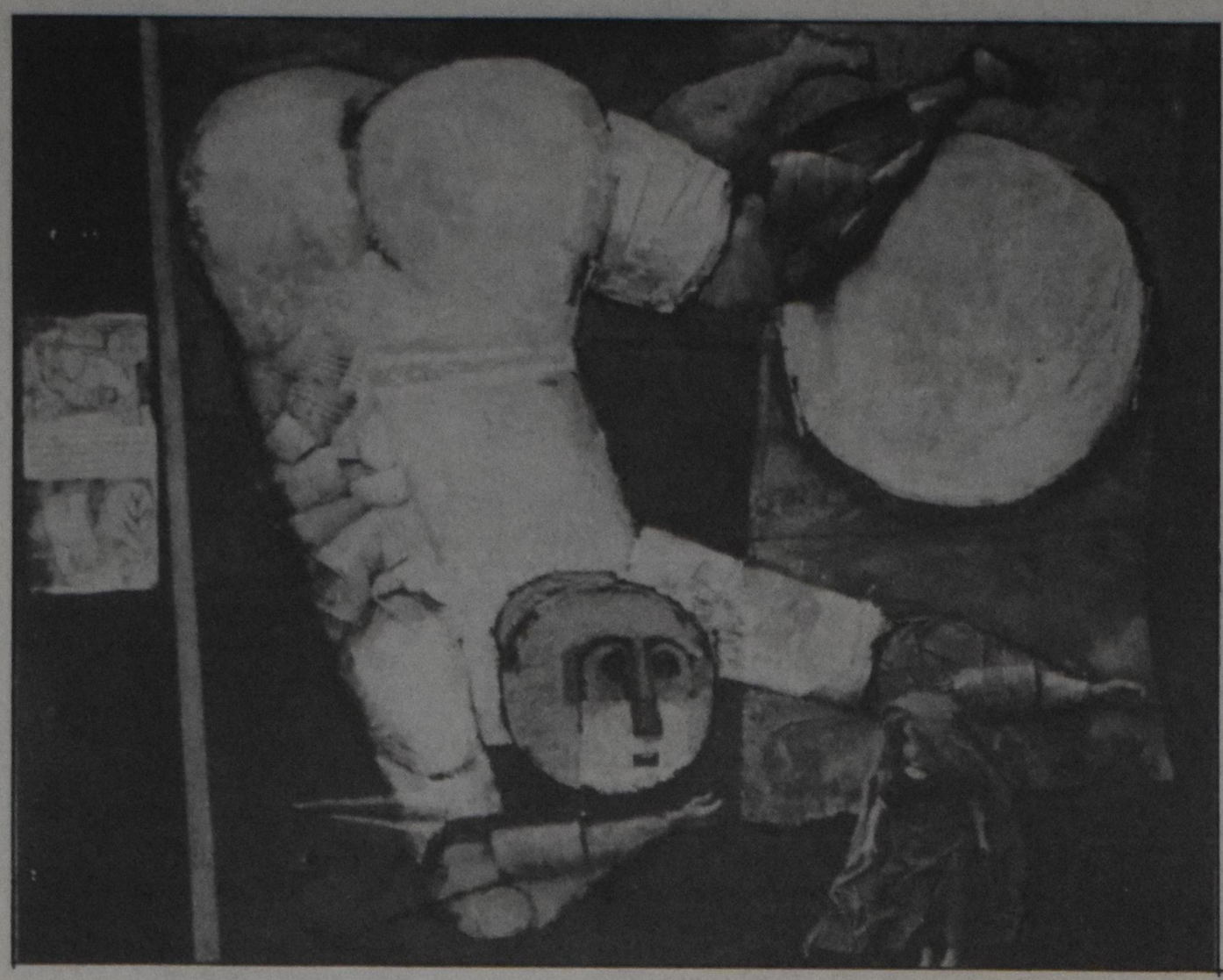


Photo: courtesy Willem Hart

Annunciation, *oil, paper, metal, cloth, wood, plastic doll, on masonite 48" x 60", 1971.*

Willem Hart

The other day I just couldn't help myself. I just burst out crying. Funny expression that, "I couldn't help myself." The fact is I didn't really want to. It happened when I read an essay written by my friend and fellow art appreciator Calvin Seerveld. He wrote the essay as a tribute to our mutual friend Henk Krijger, former master artist at Patmos Workshop and Gallery. It will be published in a forthcoming book called *Hommage à Senggih: a Retrospective of Henk Krijger in North America.* The book, in turn, is being published on the occasion of an exhibition of the same name at Redeemer College in Ancaster, Ontario.

So why did I cry? Because as Calvin Seerveld says, "The story of the artisan Henk Krijger, the artist Senggih, one of God's artistically gifted, adopted sons (1914-1979), is a troubled, complex, heartwarming story." Does that ever happen to you? You read something that refocuses your memory banks and deeply hidden emotions and the tightly shut floodgates open, and you cry. "Big boys don't cry," my father, who wasn't at home with emotion, used to say. Sentimentality was always bad. But it does you a world of good to cry for a good reason. And good and sufficient reasons I have plenty of.

Henk Krijger, who signed his North American work with his boyhood, Indonesian name Senggih, was a good friend to me in the last 10 years of his life. More than that, he taught me countless things that deepened and broadened my artistic vision and my life. During the four years he was master artist at Patmos, during the two visits here after his return to the Netherlands, and through many letters, I came to love him deeply.

Vision of a Christian guild

Our paths crossed as the result of a vision that some of us had to establish a sign post of the Kingdom in the visual arts. The result of that vision was Patmos. First it was called The Institute for Christian Art, then it became Patmos Workshop & Gallery and later still just Patmos Gallery. The idea was to set up a guild-type situation where young Christian artists could be nourished by a seasoned, Christ-committed artist of uncommon skill. Much like the artist's guilds in the Netherlands during Rembrandt's time and before (a truly Seerveldian idea!). The seasoned artist was found in Dutchman Henk Krijger, a typographer, book designer and graphic artist of international renown as well as a fine artist and illustrator with solid credentials. More importantly though, Henk Krijger was deeply committed to his Redeemer.

What finally endeared me to him more than anything else was the *way* he was committed to Christ. Truly like a child. The only artistic demons he fought were the strictures and formulae of his Reformed upbringing. Born to missionary parents in Soemba, Indonesia, he spent his childhood there. Even his grandfather, whom he painted in a forbidding black frock coat, was a gereformeerde dominee (reformed pastor). Impeccable credentials, really, to grow up to be a solidly Reformed artist, steeped in the *Heidelberg Catechism*, the *Belgic Confession* and the *Canons of Dort*. But his Indonesian youth mitigated against this. His formative years were lived without shoes on sandy beaches under swaying palms. He heard strange and mysterious stories and delighted in *wajang* puppets and dances. The siren songs of the tropics never left his consciousness and the music played on in his mature work in spite of shoes and his Reformed heritage.

Loneliness and a broken spirit

I cried when I renewed my acquaintance with my friend because so much in my life reminds me of his and he shared so much of it with me and with others. I cried, because the Patmos vision died, coincidentally, when Krijger did, in 1979. Patmos died for lack of committed support. Henk Krijger died, I am convinced in retrospect, of loneliness and a broken spirit. But his work still surrounds me, structured in its strong verticals and horizontals by his Reformed upbringing, but informed by the mysteries of the tropics and by his abiding love for his fellow creatures and his commitment to both the written and incarnate Word.

His work deals with scenes in everyday life and refreshes and renews our vision of the great themes in history. He left behind a large legacy of this work. Some of it you can still see in interior and exterior murals on schools and other institutions in the Netherlands, such as the mural on the Free University Hospital in Amsterdam. His illustrations can be found in many books, and some of his fine art can be seen at Redeemer College from January 20 — March 10, 1989. You'll be able to see his magnificent "Demon," seven feet tall; his critical "Darkroom of a Silver Man," the evocative "Apocalyptic Flute Player," and even some of his early student works. You'll be able to delight in the series of "Games Children Play," sketches for murals in a Dutch school. And if you look carefully you'll see a tiny sketch he did for my brother's children when they refused to brush their teeth before bedtime. It shows a pig on its hind legs, standing before a sink and mirror, brushing its teeth.

Krijger was in many ways a renegade, barely at home with the church establishment that often misunderstood his intentions, and unheralded by a faddish art establishment. He knew the need for Christ's redemptive love for himself and for the world. He shared that knowledge through his art and through his life. If you live in the area, go and see the art of Henk Krijger-Senggih at Redeemer College. You can even attend the festive opening on Friday, January 20th at 8 p.m. If you're willing to look at his art with unencumbered, child-like eyes, you may even shed a tear for the memory of this redemptive artist.

Willem Hart is a graphic artist who runs his own company, Willem Hart: Art and Design, in Toronto.

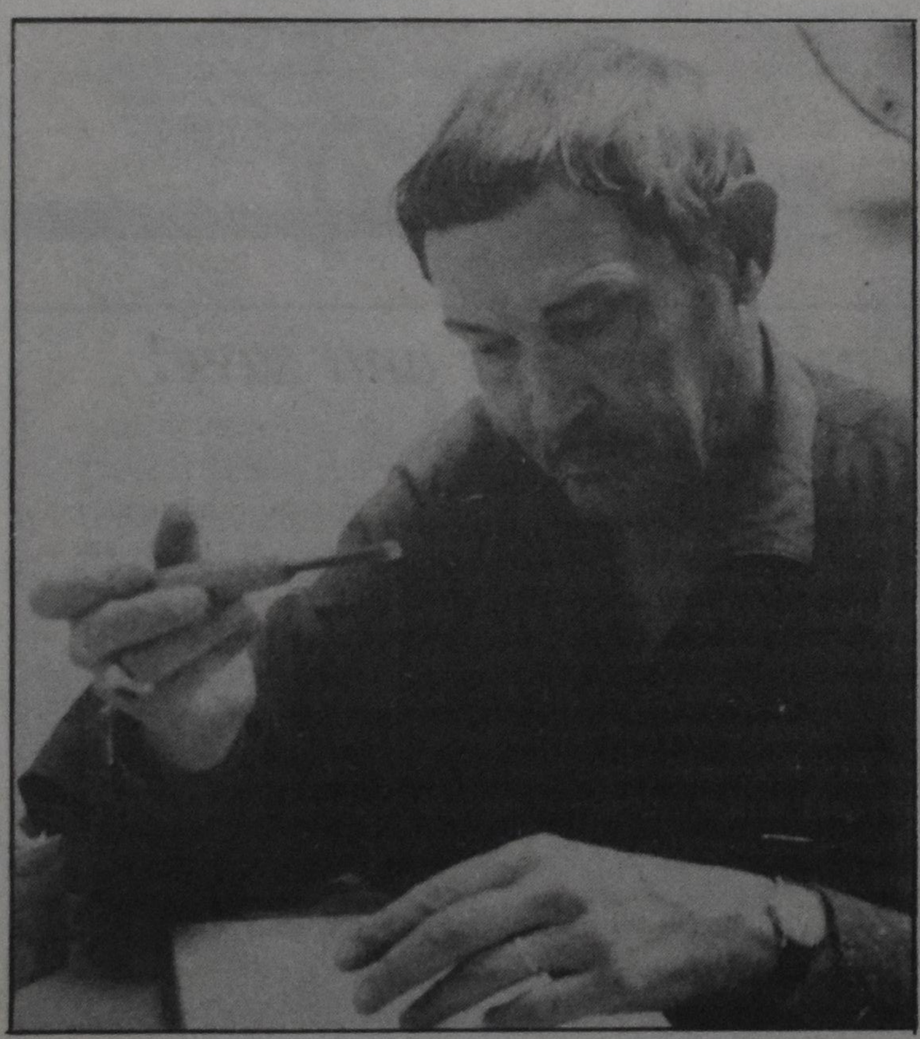


Photo: courtesy Willem Hart

Henk Krijger at work in his studio at Patmos Workshop & Gallery, Toronto, 1971.

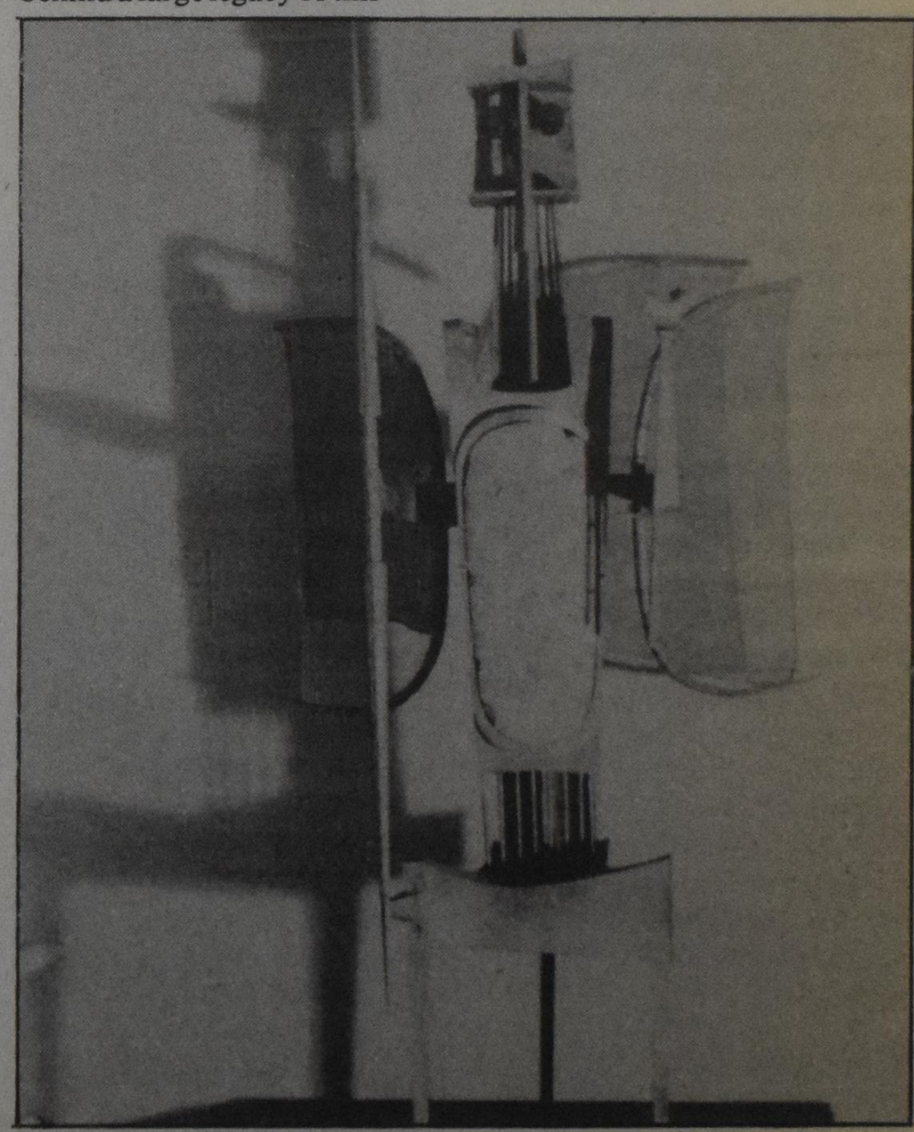


Photo: courtesy Willem Hart

Demon, *sheet zinc, driftwood, cinder stones (slag) and rags of gummy bags, 1965.*

Who is a Jew?

Faith question not answered by political solution

Photo: The Christian Herald photo guide

The Western Wall, once supporting the outer courts of Herod's great Temple, and now a place of Jewish prayer and pilgrimage.

Paul De Groot

Israeli politicians may find a compromise which prevents a major rift in the Jewish community but they will not end the religious war for control of Judaism.

The struggle to define who is a Jew — and therefore, under Israeli's Law of Return, who is entitled to automatic citizenship in Israel — is the central question in the struggle between the three main factions of Judaism in North America.

The three major factions are the Orthodox, Conservative and Reform.

Only Orthodox Judaism is recognized in Israel. The Orthodox consider the Torah, the code of ritual and moral law in the first five books of the Bible, to be the authoritative word of God, and observe the Halaka, the code of Jewish laws, as binding.

Orthodoxy contains a considerable range of groups and ideas. The Hasidic movement, for example, which cultivates mystical or ecstatic religious experience as well as strict observance of the law, is part of the Orthodox movement. Orthodoxy also contains a large number of Jews who may not be scrupulous in their observance of Jewish law, but who accept it as normative.

About 10 per cent of North American Jews are Orthodox.

The Reform movement sits at the other end of the theological spectrum. Founded a century ago in North America, Reform emphasizes the moral and spiritual ideas of Judaism but denies that Judaic ritual or law is binding. The movement has undergone a significant evolution over its history, gradually moving from firm opposition to Zionism and any form of ritual observance, toward support for Israel and some of the traditional signs of Judaism. About 30 per cent of North American Jewry is Reform.

In the middle is the Conservative movement. Founded at about the same time as Reform, it attempts to bridge the gap between the two poles of Judaism. Conservative Judaism accepts the validity of Jewish law and the divine origin of the Torah, but believes the law must be interpreted in the context of the times. About 36 per cent of North American Jews are Conservative.

Conversion must meet standards

The recent controversy in Israel revolved around a modification to the Law of Return. The law defines a Jew as someone born of a Jewish mother or someone who converted to Judaism. An amendment, proposed by right-wing Orthodox groups, would add that that conversion must meet Orthodox standards.

Orthodox conversion, generally in connection with the marriage of a Jew to a non-Jew, involves study of Judaism and acceptance of the Torah and additional scripture as binding; circumcision in the case of an uncircumcised male (or the letting of a small amount of blood, for an already-circumcised non-Jew); and immersion in a ritual bath called a *mikvah*.

All must be supervised and witnessed by Orthodox rabbis.

The amendment would disqualify from citizenship anyone who was converted to Judaism by Conservative or Reform rabbis, or the children of women who were converted by them.

Superficially, the amendment looks like a tightening of regulations which affect only a few people.

But the amendment is in fact an attempt by right-wing Orthodox Jews to discredit the Conservative and Reform movements.

"Make no mistake. This is not about who is a Jew," thundered Reform Rabbi Dow Marmur in a sermon at Holy Blossom Temple in Toronto last month. "This is about who is a rabbi."

Ultra-Orthodox Jews have long pushed for the proposed amendment, but it stood little chance until this fall when ultra-Orthodox groups gained the balance of power in Israeli elections.

Complicated politics

Both the right-wing Likud and the left-wing Labour parties sought the support of several ultra-Orthodox parties in forming a government, but the parties demanded the amendment to the Law of Return as a condition of their support.

The initial willingness by both Likud and Labour (now seeking to form a coalition themselves, without the smaller parties) to make a deal with the ultra-Orthodox prompted unprecedented outrage from American Jews.

Conservative rabbis follow Orthodox rituals in conversions, but Orthodox rabbis insist that Conservative converts do not have the correct understanding of Judaic law. Reform practice varies, from simply assent to Judaism following some instruction, to use of the *mikvah* and bloodletting, depending on the rabbi and the believer.

Orthodox Rabbi Reuven Bulka of Ottawa, in a prescient 1984 book called *The Coming Cataclysm,* warned that marriage and divorce are also at issue.

A valid Orthodox marriage must be performed by an Orthodox rabbi, witnessed by at least two Orthodox Jews who are not related to the couple, and must include a written contract, a *ketubah*.

A divorce is an exacting procedure which, when properly performed by Orthodox rabbis, results in a *get*, a bill of divorce.

If a Reform Jew does not obtain a *get* from a properly constituted divorce tribunal (and few do), any subsequent marriages are, from the Orthodox perspective, adulterous. Children born of an adulterous union are illegitimate according to Jewish law and may not marry a Jew.

The application of strict Orthodox regulations to lineage and marriage would disqualify many Jews, Bulka says.

"The shock that obtains when one legitimately thinks one has found a nice mate, who is also Jewish, thank God, only to be told by the rabbi who will officiate at the wedding that according to Orthodox law the mate is not Jewish, is too overwhelming to describe in words," Bulka says.

But, he warns, "Reform is slowly moving towards the situation when a large percentage of its clientele will either be non-Jewish or ... will be plagued with problems of legitimacy."

Increased dissention inevitable

This could lead to a dramatic rupture in North American Judaism, Bulka warned. The community would lose much of its vitality, most of its members, and considerable support for Israel. It will become increasingly likely that Orthodox young people will be warned to avoid any association with non-Orthodox Jews, further increasing the distance between the communities.

Bulka suggested development of a "theological clearing house" which would supervise conversions and divorces. This would clearly involve a change in practice and policy for Reform Jews, and appear to put all the onus for change on Reform. On the other hand, agreeing to sit on any tribunal or in any assembly with Reform rabbis would be a major about-face for many Orthodox rabbis, Bulka noted.

The Conservative movement would be less affected by such a proposal, since it adheres more closely to traditional ritual practice.

In Canada, the three communities tend to mix socially, while maintaining their own religious standards. One sore point, however, is that Conservative and Reform rabbis are not permitted to use the Orthodox *mikvah* for converts.

In Toronto, the local *mikvah* was recently closed to Reform converts.

In Alberta, Calgary Jews share a *mikvah,* but Edmonton Jews do not.

"We have to drive to Calgary to find a community which is willing to accept religious pluralism," says Conservative Rabbi Jacob Rosner of Edmonton, who adds that the Conservative process for conversion is more rigorous than that which one would find in many Orthodox synagogues.

(But Edmonton's Orthodox rabbi, Akiva Mann, says even he does not use the *mikvah* in Edmonton, because the city does not have enough rabbis to serve as witnesses.)

What the ultra-Orthodox are to be saying, Rosner said in an interview, is that "a person who converts for all the right reasons, because he or she feels a commitment to God and Torah and the Jewish people, and prays three times a day and keeps a kosher table inside the house and out, and observes the Sabbath, and gives $1,000 a day to charity, is not a Jew because of the name of the seminary the officiating rabbi went to."

Intolerance not inviting

Rosner says the disproportionate influence of the ultra-Orthodox is resulting in the "Ayatollization" of Israel, a reference to the fundamentalist brand of Islam headed by Ayatollah Khomeini of Iran. Many non-practising Jews are even less likely to return to a religion noted for such intolerance, Rosner adds.

Orthodox Rabbi Akiva Mann of Edmonton says he supports, with some qualifications, clarification of who is a Jew. He says, however, that Orthodox rabbis have been far too severe about conversions, and should be more willing to accept candidates for conversion to Judaism.

In a telephone interview, Bulka said the possibility of a cataclysmic break in Judaism still looms, but the controversy has had its positive impact.

For one thing, it appears to have pulled the three branches of Judaism together, if only briefly, Bulka said. Along with all Conservative and Reform institutions, most Orthodox organizations have strongly rejected the amendment to the Law of Return.

Furthermore, outrage among Conservative and Reform Jews is a welcome sign of their commitment to Jewish unity, Bulka said.

"If they had said 'a plague on all your houses, we are going our own way,' that would be a cataclysmic thing."

Toronto's Orthodox community, the largest in Canada, contains some who support the amendments, but "in every other city in Canada there is a general feeling that this is a gross mistake and should not take place," Bulka said.

As for his idea for a central, co-operative Jewish body to oversee some aspects of conversion and divorce, had his advice been taken earlier, "this would not have happened," Bulka said.

Generally, however, the reaction at the time the book was written was that "it's a nice idea, but impractical."

"Unfortunately, communities only react when there's a crisis," he said.

Do you ever think of yourself as a fellow prisoner?

Ron Dube

For most people the thought of *any* prisoner being of *any* use to anyone simply doesn't ring true. As far as they're concerned, incarceration is a form of ointment used to remove society's acne. "Lock them up and throw away the key," is a common response to any questions involving those in prison. Why so many feel this way isn't easily answered. Why so many of those who feel this way claim to be Christians is a question begging for an answer.

Christians are Christians because of their need for forgiveness. To claim Christianity is to admit to being a sinner for whom Jesus has died and to whom God has made salvation available — regardless of the nature of their sins. God has given those whom he could have written off a second chance. God has looked beyond their sinful nature and made it possible, through his Son, to gain freedom from the penalty for their sins and an opportunity to express the potential that was hidden within them.

I cannot help remembering an old song that so many sing with deep appreciation in their hearts: "He paid a debt he did not owe, I owed a debt I could not pay." It is the Father who draws us to the Son. No one can earn forgiveness, so no one may boast. Christians are forgiven and loved because of God's amazing grace, which saved wretches like us. How sweet the sound and how sweet the thought. We are undeserving of his love and forgiveness, and yet, he chooses to allow us the opportunity to try to make that which he created within us bloom.

Christians must remember that those incarcerated are just as much a part of God's grace and forgiveness as they are. Being a Christian outside prison walls does not make you greater than a Christian inside prison walls. Remember Jesus' words about the greatest and the least? God has shown compassion to anyone and everyone who claims the name "Christian."

Denial of alternative path

Should not the same consideration and compassion be exhibited to those in prison? I am not promoting the immediate release of every prisoner. That is not realistic. Also, most prisoners accept the fact that incarceration is part of getting caught. It goes hand-in-hand with living a life of crime. If you live that life-style there is a significant probability that you will be caught and sent to prison. What prisoners struggle with is the denial of their potential to choose another way of life. If people will not allow them the opportunity to discover another path and if they do not lend support and guidance, then prisoners will be faced with limited choices. Their crimes are taken as licence by many to deny them the right to live as human beings. In particular, to live within the light of God.

People only wish to see the sin and not the sinner. I am not asking that you deny their crime and the pain that has been caused by it. The ugliness of crime is too obvious and anyone can point out the wrongs of it. I am pleading with you to see beyond the crime, to see that a human being exists. I am simply asking you to recognize that the same grace which has touched you, can touch them as well. Please honour it by loving them.

Not an easy task, but a very necessary one. With love there is the potential for the freedom of two prisoners — yourself and the person behind bars. For one can feel locked in by the unanswered questions about crime and its effects. One can seek freedom from hating those who cause fear to enter your heart by allowing compassion and love to flow from your heart. It is criminal to deny God's grace and love to those incarcerated.

Giving a second chance

We are all familiar with the many questionable characters that God chose to do his will. They are found throughout the Bible. As a matter of fact, when Jesus chose his 12 disciples, he even chose one that was of the devil. Jesus was prepared to work alongside a man he knew would be the agent of his death. Fully aware that Judas would betray him, he still offered the same opportunity to Judas that was offered to the other 11.

Aren't you called to do the same? If you refuse to work alongside those in prison, either upon their release or while they're still incarcerated, then you choose to close the door on the possibility of taking an instrumental role in opening up a new path for a fellow human being.

It is extremely important for Christians to give a second chance to those who are already suffering the great humiliation of incarceration. Choosing not to assist or work with those in prison is one thing, but to do so because you deny God's capacity to change them is quite another. "Do not consider unclean what God has made clean." (Acts 10:15)

Many Christians would be quite surprised at what God has done inside prisons. Even more, at some of the characters he has chosen to do it. The heroes of the Bible still exist today within God's new chapters. With God, all things are just as possible today as they were in biblical times. The healing miracle for one's lost ways is still available through God's grace. The prodigal sons and daughters who find themselves behind prison walls are also being offered God's healing grace. You may rejoice and celebrate as did the father in the parable of the Prodigal Son, or you may choose to complain like the other son.

But, the Lord sets prisoners free. (Psalm 146:7). He returns them to society. I believe choosing to close your door to those whom God has called his own would create more pain within your heart than could ever be generated by the fear of opening your door to a stranger. At least I hope that it is so. Many prisoners have been denied a welcome at some churches after their release. It is quite sad that some churchgoers should close the door of God's house to anyone — especially on account of past sins.

"Prisoners struggle with the denial of their potential to choose another way of life."

Need to experience first hand

There are many books available which are filled with the life-saving stories of those whom God has freed within prison walls. Many of these brothers and sisters discovered their potential as a result of the support and aid supplied by those few people who have decided to minister to God's children who are shut away in prison. Their love and friendship has helped so many to discover that grace which has always been offered but which remained untapped.

However, reading about prisoners can only convey a limited understanding. One needs to experience first hand what God can do and is doing. You can no more learn about the lives of prisoners just by reading than you can develop your new life in Christ just by reading about Jesus in the Bible. One must experience Jesus in order to know him. It is also necessary for Christians out there to experience "in here" before they can truly know why they should not judge prisoners. So how does someone on the outside experience the inside?

First, it is necessary to decide which direction one must look in order to know what direction to take. If you are to see what God sees in his children behind prison walls, then you must look in the direction of your inner self. You must recognize that potential within your own self to be in here alongside other prisoners — prisoners who are already serving sentences for something that could have just as easily brought you here. It is only "but for the grace of God" that many more people have not been placed inside some prison.

Pray for them

Of course, if you do not claim to be a Christian then these suggestions may be of no great concern to you and should pose few problems of conscience, and no challenges of faith. As a matter of fact, God only expects those who claim to be his to do his will. God does not *expect* non-Christians to take part. And yet, at this very moment, many of these people are working side-by-side with Christians to bring help to their fellow human beings.

"I was in prison and you visited me," said Jesus. So as a Christian, what then do *you* say? More than likely, "I can't." There is nothing wrong with having fears about this. It is healthy to be cautious in dealing with all important matters in life. But, it is important to allow others the opportunity to discover what God can do, and for other Christians to welcome them into their flock.

There are many things that need to be done for those incarcerated, and there are some who are already attempting to do whatever they can. I only ask that you do what God calls you to do. There are many things that you may not want to do, or feel that you cannot, but who can say where God may lead you.

All I ask is that you pray for everyone who is locked away inside the coldness of prison. Will you please pray that God will reveal himself to others, even as he has done for you? Pray for those who have stepped forward in the attempt to do God's work behind prison walls. Rather than continue to bolster an angry heart against people you do not know (simply because you choose not to discover for yourself what is happening within the encompassing embrace of God's healing power), attempt to ask God to show you why it is important for you to "remember those in prison as if you were their fellow prisoners." (Hebrews 13:3)

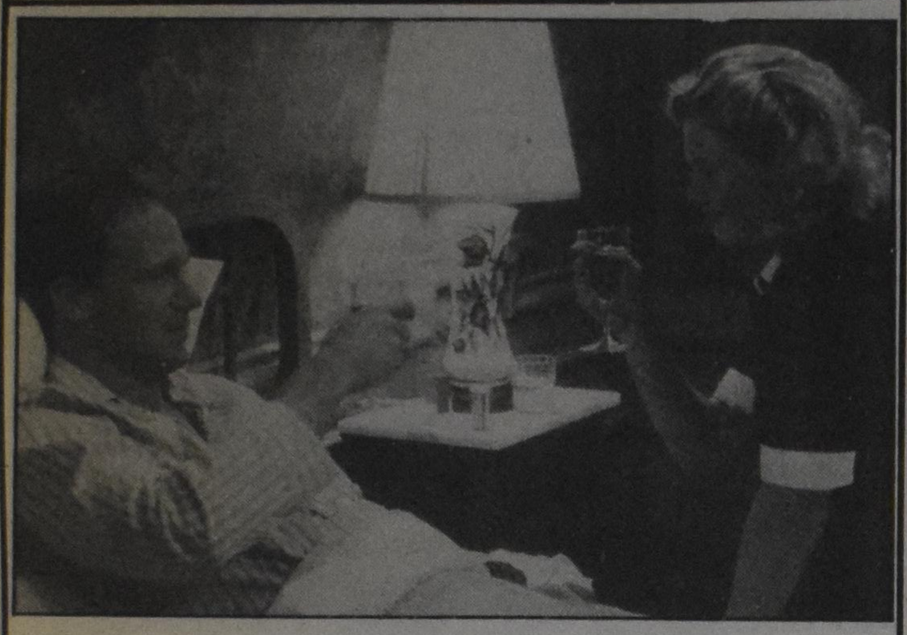
"God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. If anyone says, I love God, yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother." (1 John 4:16-21)

Ron Dube is a prisoner in Collins Bay Institution, Kingston, Ont. He is studying to become a minister.

Illustration from Snowflake *by Ron Dube.*

Cinema summaries

Marian Van Til



William Hurt and Kathleen Turner in The Accidental Tourist.

The Accidental Tourist

Rated PG
Stars William Hurt, Kathleen Turner, Geena Davis
Directed by Lawrence Kasdan, from the book by Anne Tyler

The Accidental Tourist introduces us to a gaggle of eccentric folks, who are, of course, blissfully unaware of their own peculiarity. Except for Macon Leary (William Hurt). He has some knowledge of his social impediment but has taken a job which allows him to capitalize on it: he writes travel books for business people who don't like to travel because he is anti-social himself and hates travelling. He tells them where in the world they can procure the amenities which will make their stay abroad as much as possible like home.

Macon has come from what psychologists would be happy to call a "dysfunctional family." If he were any more inexpressive, he'd be dead. He has two brothers and a sister, all mature, unmarried adults who share a home which was once their grandmother's. "Mature" is not quite the word for these people. Macon's sister gets lost everytime she ventures more than a few blocks from home. One brother seems to do little but hang around the house. When Macon breaks a leg and comes to live with his siblings for a while, that brother reacts to Macon's stubby, short-legged dog like a scared five-year-old might.

When, surprisingly, Macon's boss (a closet eccentric who is attracted by these out-and-out eccentrics) marries Macon's sister, she moves back to the homestead within a few weeks because "the boys" can't seem to make do on their own. (Her disconcerted husband soon joins them and they all seem quite happy.) The Leary's have no social life, save their own odd company. But they're an endearing lot, none the less.

Perhaps surprisingly, Macon is married. Not surprisingly, his wife Sarah (Turner) is at the end of her rope. As the movie opens, Sarah is leaving him because she is finally not able to cope with the emotional insulation which is second nature to him and which has become even thicker after the death of their 12-year-old son. She has begun to accept the terrible fact that the boy was shot to death a year earlier, the victim in a hold-up. Macon, however, is completely incapable of expressing the gut-wrenching trauma he feels at losing his son.

Enter Muriel (David), an off-the-wall dog trainer who is more eccentric than all the Learys put together. The difference is, she operates on gut impulses rather than on cerebral signals, and she embarks on a mission to get Macon to do the same, i.e., to loosen up.

Macon is put in a position to contemplate what went wrong with his marriage, what might go wrong with Muriel, or — whether his marriage is recoverable, and ultimately, whether he will ever be able to take the emotional risks necessary to a healthy intimate relationship. Christian viewers may not appreciate the results of Macon's "normalization."

Though the film's portrayal of the Learys, particularly, provides moments of exquisite humour, it lacks the depth and quirkiness of Tyler's book. The movie characters were smoothed out for mass consumption and they mean little to us a few days or even hours after we've left the theatre.

As it begins, *The Accidental Tourist* makes us believe that we will gain some insight into human nature — into those fellow human beings (or ourselves) who long ago found life too difficult or frightening to allow them to *feel*, to *experience* life as a gift.

But the film is disappointing. What we think might be an intriguing character study turns out to be only a slightly unusual love story. The film advocates integrating thought and feeling, but it tries to do that in a moral vacuum.

small talk

Alice Los

Custodians: important cogs in the church machine

Have you hugged your church's custodian lately? That man or woman may well deserve such affection! In a group conversation recently, our talk turned to caretakers. We noted that those who dust our pews, turn up thermostats and keep a lost-and-found box near the coat racks are a very important cog in the church machine. Their particular attitude determines much of the atmosphere in any given church. Their friendly, helpful presence often works wonders for the equanimity of hard-pressed club leaders and catechism teachers who, after a full day on the job, enter the church in the early evening for another round of service.

Through the years I've known many church custodians. Several come to mind unbidden when I merely think of the building where they served. I simply cannot think of the church in which I grew up without remembering the figure of a stately man, always dressed in formal black on Sundays (he was a taylor by trade), standing just inside the door of the sanctuary, one arm behind his back as if it were hooked there. He'd survey the congregation, stiffly greeting the worshippers who caught his eye. He was alert to any potential irregularity, such as guests innocently seating themselves where the rest of the congregation dared not tread because *that* pew was considered sacred — it had long ago been claimed by a difficult brother and his family.

Several young boys would always be honoured to do his bidding: to carry in chairs if needed, or take a glass of fresh water to the pulpit, or, if they were very lucky, to turn on the little red light up in the organ loft, indicating that from that moment all seats were free for the taking and that the parade of elders and deacons with the minister in tow could soon be expected to appear. And always, always, that custodian would be at his post and always, always, things ran like clockwork.

Then, almost *as* long ago, there was a big church in Friesland where a very kind, patient caretaker and his wife worked so hard to make that house of prayer and its annex such a good place to be. They brought to mind the words of Psalm 84:10 which, perhaps, all church custodians should make their own: *Better is one day in your courts than a thousand elsewhere, I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked.*

There have been many more caretakers of my acquaintance since. I think that they and all their colleagues may not always realize the impact of their service. But spotless washrooms and a clean kitchen do speak a language of practical Christianity which is not lost on members and unchurched visitors alike. And going the extra mile on occasion may be a sermon in itself.

Meanwhile, every congregation would do well to keep their dedicated, competent custodian in high esteem. Therefore, next Sunday, wipe your feet as you enter your church!

Alice Los lives in Inkerman, Ontario.

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Church

Marian Van Til, page editor

Study shows religious institutions perform valuable societal services

WASHINGTON, D.C. (EP) — Religious institutions use much of the money they receive in donations to provide services to society, according to a study of the activities and expenditures of religious congregations which was conducted by the Gallup Organization for Independent Sector, a non-profit coalition of philanthropic and volunteer organizations.

In a summary report of the study released last month, Independent Sector reported that of the $48.1 billion spent by religious congregations in 1986, $19.1 billion was used for other than religious activities, in areas such as education, health, human services, arts and culture, and public or societal benefit programs.

Overall, the study found that 46 per cent of donated money to religious congregations was used for programs and activities not explicitly religious, or were donated to other organizations.

Brian O'Connell, president of Independent Sector, noted, "Each time we issue a report illustrating the generous giving of North Americans, including those of low and moderate income, many people downplay the significance because, as they point out, close to half of the money goes to religious institutions and somehow that isn't supposed to count."

Volunteer time enormous

He continued, "We argue that a very large part of the non-profit sector's service to society is performed by religious institutions, and that any comprehensive look at the sector has to include these organizations .... Henceforth, researchers, funders and volunteers intent on identifying who makes the greatest difference at the local level will have to acknowledge the pervasive network of America's religious bodies."

The Independent Sector study found that approximately 87 per cent of all congregations reported one or more programs in human services and welfare, 80 per cent in family counselling programs, 79 per cent in international activities, 71 per cent in relief abroad programs, 46 per cent in community development, 68 per cent in health, 56 per cent in institutional care such as hospitals and nursing homes, 43 per cent in the arts and culture, 38 per cent in education, and 27 per cent reported programs for environmental improvement.

The study also found that 90 per cent of all congregations use volunteers to perform work in their congregations. There were 253,000 volunteer clergy who gave an average of 70 hours per month; another 10.4 million volunteers gave an average of 10 hours per month in congregational programs. Overall, volunteers represented 85 per cent of the total employees in religious organizations. The estimated value of volunteer time in 1986 was $13.1 billion, split almost evenly between religious and non-religious activities.

O'Connell concluded, "I am constantly aware of how much patterns of community service and advocacy relate to the earliest activities of churches and to the initial and continuing protections of freedom of religion. Despite how obvoius this is, people tend to set aside this whole one-half of our sector as though it didn't really belong, relating largely to salvation. If we look at what the conscience, the meeting ground, and the organized neighbourliness represented by religious congregations mean to the kind of society we are, religion takes on a different and larger significance."

See Crossword Puzzle page 17

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A Mexican trip with a difference

Marg Smit

"Mission to Mexico" takes teams on short-term missions to Tijuana, Mexico. It is an outreach of the Christian Services Association. The group's vision is two-fold: to thrust Christians into a "ripe harvest field as labourers," and to aid established Mexican ministries with their full-time ministry projects. Christian Services Association invites anyone interested in devoting a week or more of their time to apply to join a team. (See contact address below.)

Last month, I had the privilege of travelling to San Diego, California, to meet the Mission to Mexico team which would drive me and three other visitors to Tijuana. Once there, we visitors lived, worked, ate, prayed and sang with the team.

From orphanage to prison

Our days' activities included participating in mountaintop church services, cleaning the windows of an orphanage (with a free Spanish lesson from the resident children), distributing donated clothing and blankets to a poor village, and witnessing to and praying with prisoners behind bars.

"To give is to receive" held true for me. The opportunity for us to share our faith was generally received with much interest. Surprisingly, the language barrier, although present, provided a basis on which to meet and work with English-speaking Mexicans as well as the opportunity for us to express our desire to step out of our own way of doing things and into theirs.

I returned to Canada feeling thankful for all the North American "comforts of life," having witnessed daily those living in extreme poverty. I realized also that the absence or presence of "things" is not the basis for true joy in Christ.

Back in Canada, with my busy schedule, that daily time with God can easily be sacrificed. I'm thankful for the reminder I received from Mission to Mexico to maintain that daily time, and for the opportunity to witness God's power and love in another culture.

Christian Services Association may be contacted at P.O. Box 80236, South Burnaby, BC V5H 3X5.

Marg Smit lives in Mississauga, Ontario.

Photo: Marg Smit

A Mexican boy sings and plays his guitar to earn money from market shoppers.

Surround us with love

What is this strange disease, dyslexia?

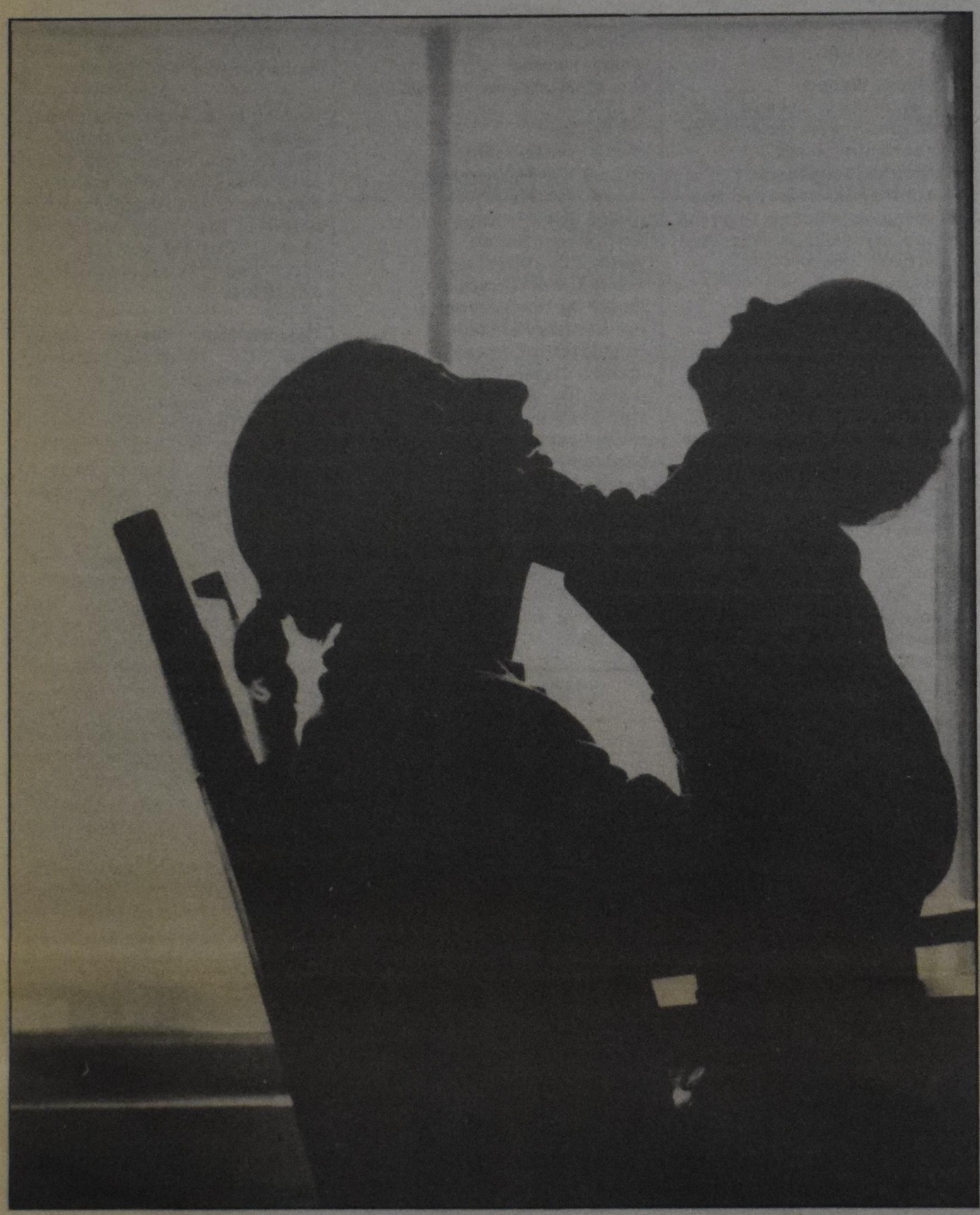

Photo: What is Love

"At home, under the loving and accepting guidance of her parents, she cares for babies, smiles and dances."

Margaret Paetkau

This morning my dyslexia got the best of me. I went to the nearby home of one of my church friends who is the mother of a dyslexic teenager, where I was comforted and encouraged.

What is this disease? It most often affects boys. There is thought to be minimal brain damage relating to hereditary factors, birth trauma (the first child to pass through a woman's birth canal is more likely to be affected), and cigarette smoking. This minimal damage does not alter intelligence (many dyslexics — Einstein, for example — are very bright), but does interfere with learning to read, mastering mathematics, concentrating in the midst of distractions, responding to spoken communication, and organizing one's life.

Let me describe two dyslexic children I know. My neighbour adopted a beautiful Indian girl who is considered a slow learner at school. Away from home she is often quiet and introspective. At home, under the loving and accepting guidance of her parents, she cares for babies, smiles and dances. How can a girl who cannot master counting commit to memory the intricate steps of a highland dance? While dancing she is a gifted child, at school a misfit. Her parents know how to encourage her skills and to spend extra hours helping with homework.

Patience needed

The second is a teenager who skis, plays hockey with great courage and skill yet must continually relearn his times tables. Sometimes we talk and each is relieved to know we share certain traits. When people ask questions, we hear the words in the distance, but do not react. My son gets angry when I do not answer, feeling rejected; but it is simply that my attention is far distant, lost in reading or thought. Both the teenager and I have difficulty distinguishing right from left. He sees numbers in his mind tilted or reversed. I still write b for p when fatigued, and omit words in written sentences and steps of logic in conversation.

I reassure my teenage friend that maturity is our saving grace. One develops alternate pathways within one's brain for learning skills. I couldn't learn to spell adequately until I learned to type. Words are stored in my mind as finger patterns or oral memories: I do not visualize words the way normal people do, but I am mastering writing. If you know a dyslexic child, give him hope: tell him Hans Christian Andersen was dyslexic. Be patient, mothers and teachers. I often joke that I flunked out of grade school because of spelling, but managed well in medical school. After all, doctors are allowed poor handwriting and learn to dictate.

But the pain of growing up as a dyslexic child is no joking matter. There were no special educational programs when I went to school. Today a dyslexic child with above normal intelligence may be placed with children of low intelligence: can you imagine the frustration? Teachers of my teenage friend withdrew him from the science class, where he did well, in order to drill him in language, where his sense of failure increases.

A teacher whose techniques have worked well for normal children may become frustrated with a dyslexic child, and express anger toward the child for failing to learn. The teacher tells him he is not trying hard enough. It was those words that triggered my tears this morning, bringing back the agony of school days. There must be a hopeful future for the child who is slow at reading or math skills, alternative programs that lead to careers as craftsmen and athletes rather than becoming criminals.

Take extra time

The patience of parents and teachers is needed to spend extra hours in a quiet room with the child in an individual or loving relationship. I was lucky to have a mother who reviewed each day's work and encouraged me. She patiently taught all subjects, and love as well. And fortunate to have a grandmother who bought me a piano, opening up an area of life that gave me joy and satisfaction. Church fellowship, also, was a solace in my youth and adulthood.

To me, cooking a dinner for 10 and at the same time having a tidy house and disciplined children represent sheer frustration. My family is well loved, but I am lost without domestic help.

Christian women, don't bind me in the role of housewife. Don't bury my light under a basket woven of the skills you do well, but lift the basket and let my light shine through the skills of my fingers and the circuitry of my memory bank of medical knowledge.

Come to enjoy the quiet of my garden where, one at a time, the plants and trees are nurtured; accept the disarray of the rooms of my house with their multitude of distractions. May God extend his compassionate hand as we dyslexics walk the tightrope of disorganized minds. Keep us from tripping into the black holes of the short circuits of our brain. Teach us alternative pathways; do not reject us because of failures. Please, surround us with love.

Reprinted with permission from the Mennonite Brethren Herald.

Margaret Paetkau is a doctor who lives in Edmonton, Alta.

For Church news see page 17

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ATTENTION

Please use our new postal code L2W 1A1

ATTENTION

Effective January 1, 1989, Calvinist Contact is making another painful (and costly) adjustment in its official mailing address.

We spent thousands of dollars on new stationery, postage, etc. after we moved to a new plaza in St. Catharines during September, 1987.

We faithfully carried out the wishes of Canada Post and used the then correct postal code (L2R 6P9).

Just recently, however, our plaza, in Canada Post's limitless wisdom, was designated a "superbox" area. The sweet little thing now sits on a cement pad on a windy corner not too far away from us.

With the new designation came Canada Post's order: please change your postal code immediately. No comforting words like: "We give you a period of grace," or "Send your bill for unforeseen charges to Ottawa"!

All we can do now is to ask you to assist us by correctly addressing your mail from now on. If our address is in your computer or mailing list, please make the change immediately. Our official address is now:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Keep smiling! We believe that the postal code stands for: Love to whack one after this one.

Classifieds

Classified Rates

Births.....$25.00
Marriages & Engagements...$30.00
Anniversaries.....$35.00
2-column anniversaries.....$60.00
Obituaries.....$35.00
Notes of thanks.....$25.00
Birthdays.....$25.00
All other one-column classified advertisements: $10.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number, $25.00 extra. Photos: $15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) **Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.**
NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $15.00 and the couple's future address.
Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.

Thanks

BUIST:
The family of the late Antonie Buist wish to express their heartfelt thanks and appreciation to our relatives, friends and neighbours. Your prayers, help, flowers, the many many cards from all over Canada and the U.S., and visits have been and still are very much appreciated. We would like to especially thank the people from Thunder Bay area, Dunnville area, the students and staff of S.D.C.H., our own church family of CRC York, Ont. and Rev. H.A. VanderWindt. The following Bible verse is a great comfort to us:
"Those who hope in the Lord will renew their strength. They will soar on wings like eagles. They will run and not grow weary. They will walk and not be faint." (Isaiah 40:31)
The family Buist.

We wish to express our heartfelt thanks to all who remembered us on the occasion of our 55th wedding anniversary.
Mr. and Mrs. Simon de Groot, Peterborough, Ont.

Births

KRAAY:
With great joy and thankfulness to our God, we, John and Nancy, announce the arrival of our fourth child, CHAD LEONARD, born Dec. 17, 1988, weighing 7 lbs. 2 oz. He is a little brother for Andrea, Jolene and Darren. The 11th grandchild for Mr. and Mrs. Simon Kraay of Jarvis, Ont. and 16th grandchild for Mr. and Mrs. Leo Vis of Jerseyville, Ont. Great-grandparents are Mrs. P. Vis of Grimsby, Ont. and Mr. and Mrs. G. DeBoer of the Netherlands.
Home address: R.R.#3, Jarvis, ON N0A 1J0.

Birthdays

1909 February 1 1989
With joy and thanksgiving to the Lord we wish to announce the **80th** birthday of our mom

ALICE VANDERHOEK

With love from your children, grandchildren and great-grandchildren.
The Lord willing all friends are invited to celebrate this special day at an open house on Wednesday, Feb. 1, 1989, from 2-5 p.m. at the First Chr. Ref. Church meeting hall, 513 Talbot St., London, Ont.
Home address: 713-120 Cherryhill Place, London, ON N6H 4N9.
Best wishes only please!

Anniversaries

1949 February 2 1989
With joy and thanksgiving to our God, we are happy to celebrate the 40th wedding anniversary of our parents and grandparents. May the Lord continue to bless you

JOHN and JANE VANDERVEEN
(nee Mook)

Love and congratulations from your children and grandchildren:
Gerda & Al Earl — Wainfleet
Jeff, Keith, Lori, Steven, Lisa
Hank & Betty VanderVeen — Wainfleet
John, Scott
Ann & Domenic Grande — St. Catharines
Pamela, Michael, Danny, Angela
John & Maryann VanderVeen — Port Colborne
Karen, Eric, David
Jake & Diane VanderVeen — Blenheim
Darrell
Nancy & Arnold Dykstra — Wainfleet
Janie, Aaron, Ashley, James
Beverley & Ron Kiers (fiance) — at home
Angela & Don Williams — Wainfleet
Dennis
Martin — at home
Correspondence address: R.R.#2, WAINFLEET, ON L0S 1V0.

Rinsumageest Sarnia
1944 January 25 1989
With praise and thanksgiving, we celebrate the 45th wedding anniversary of our dear parents and Pake and Beppe

JOHN and INA VANDERVEEN
(nee VanDyk)

We pray that the Lord may continue to bless and keep them in his loving care in the years to come.
With love from all of us:
Helen Laanstra — Sarnia
Sean, Christina
Cathy & Gerrit Hultink — St. Catharines
Jason, Julia
Tina & Greg Hookey — Sarnia
Gina, Joel
Sylvia & Jerry Wyant — Sarnia
Jeremy, Jennifer
Home address: 85 Minto St., Sarnia, ON N7S 2R6.

1959 January 31 1989
"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms." (I Peter 4:10)

PETER and ANNE VANWYNGAARDEN
(nee Verburg)

We pray the Lord will bless you and keep you in his care.
With love from all of us:
Mom & Dad Verburg — Wellandport
Nick & Marrie Verburg — Wellandport
children and grandchildren
Nick & Trudy VanWyngaarden — Welland
Sherri, Stephanie
Carol & Rick Alders — Wellandport
Brenden, Barry, Shelley, Brett
Bonnie & Joe VanGytenbeek — Wellandport
Open house will be held in the Riverside Chr. Ref. Church fellowship hall, Saturday, Jan. 28, 1989, from 2-4 p.m. Best wishes only!
Home address: R.R.#1, Wellandport, ON L0R 2J0.

Obituaries

The Lord took home on Jan. 3, 1989, one of our members

Mrs. JANTJE TUINSTRA

That the Lord may comfort Mr. Wobben Tuinstra and family is the prayer of the members of "Over 65 Concordia Club" of Immanuel Chr. Ref. Church, Hamilton, Ont.

Obituaries

"Be still, and know that I am God." (Ps. 46:10)
In his infinite wisdom, at his appointed time, but for us too suddenly, on Dec. 8, 1988, the Lord called home his child, our dear brother-in-law and uncle

ANTONIE BUIST

at the age of 49 years.
We pray that our beloved sister Tiny and children are comforted by God's abiding promises.
"Fear not, for I am with you,
be not dismayed, for I am your God.
I will strengthen you, I will help you,
I will uphold you with my victorious right hand." (Isaiah 41:10)
Your brothers and sisters:
Sien & Henry Veurink
Alice & Herman Jaspers
Ep & Ann Breukelman
Dien & Gerrit Cramer
Gerrit & Lena Breukelman
all of Thunder Bay, Ont.
Fred & Sylvia Breukelman — Smithville, Ont.
Ben & Ann Breukelman — Toronto, Ont.
all nieces and nephews.

On Dec. 28, 1988, the Lord in his infinite wisdom took unto himself our beloved husband, father and grandfather

PIETER DE VRIES

at the age of 65, after a brief illness.
Though he will be sadly missed we are comforted by the knowledge that he is with his heavenly Father and forever singing his praises. Psalm 73:26
Beloved husband of Hanna deVries (nee Aanstoot)
Dear father and grandfather of:
Peter & Evelyn de Vries — London, Ont.
Peter, Jonathan, Erin
Ann & Gordon Dykstra — Dundas, Ont.
Jennifer, Nicole, Lisa, Kimberly
Funeral service was held Saturday, Dec. 31, 1988, at the First Brantford Chr. Ref. Church, Pastor L. Batterink officiating.
Home address: 78 Hill Ave., Brantford, ON N3R 4H3.

Romans 8:26-39
Suddenly on Friday, Dec. 23, 1988, our Lord, in his infinite wisdom, called home my beloved husband, our dear father and brother

WILLIAM SINNEMA

at the age of 51.
He was the beloved husband and dearest friend of Edith Sinnema (nee Tuininga).
The loving father of:
Marcia — Edmonton
Peter & Janet — Toronto
Melisa
Chaturi
Jodie
Cherished brother of:
Case & Hilda Sinnema — Nobleford, Alta
Annie & Klaas Poelman — Granum, Alta.
Jennie & Bill Bajema — Blackfalds, Alta.
Memorial service was held in Victoria, B.C. on Friday, Jan. 6, 1989, conducted by Rev. Henry Jonker, and in Edmonton, Alta. on Saturday, Jan. 7, 1989, conducted by Pastor Nick Knoppers.
Correspondence address: 483 Sue Mar Place, Victoria, BC V9C 3E1.

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Obituaries

On Jan. 1, 1989, the Lord took unto himself our dearly beloved mother, grandmother and great-grandmother

FROUKJE WIERSEMA
(nee Van Zwol)

at the age of nearly 85 years, after a lengthy illness.
Predeceased by her husband John in 1970.
Her children:
Nico & Griet Wiersema
Feitze & Klazien Wiersema
Thea & Thys Sinninghe
Louie & Else Wiersema
Annie & Henk Bakker
Bertha & Dan Dieleman
Bernie & Jean Wiersema
Anna & Bert VanLeeuwen
Harm & Mary Wiersema
John & Hetty Wiersema
Archie & Eleanor Wiersema
Corrie (Janice Wiersema
Eltjo & Dorothy Wiersema
Henry & Jean Wiersema
Lottie & Archie Schanowski
Anneke & Nelson Brown
Lovingly remembered by 81 grandchildren and 64 great-grandchildren. Predeceased by five grandchildren.
Correspondence address: Mr. Eltjo Wiersema, R.R.#1, Sleeman, ON P0W 1M0.

Help wanted

Small concrete-forming company in southwestern Ontario is looking for a **Concrete Foreman** for its second crew. Experience with the Duroform panel system is desirable. We have the newest in crane lifting equipment and offer lots of opportunity to someone who is self-motivated and looking for interesting work. Located 15 minutes from CRC and 10 minutes from a Christian school. For more information please write All Wall Contracting Inc., Box 687, Wingham, ON N0G 2W0 or call (519) 357-2310 and ask for John.

Greenhouse worker(s) needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.

The Huron District Christian Secondary School Society seeks application for a resourceful and creative person to assess the feasibility of a Christian high school in the Clinton area and possibly prepare a working model of such a school. Please send resume to: Margaret Buffinga, Secretary, R.R.#1, Clinton, ON N0M 1L0.

For Sale

We have for sale a Hammond organ, half pedal, in mint condition. Contact Hank Klunder, R.R.#1, St. Agatha, ON N0B 2L0 or phone: (519) 699-5541.

For sale in small Industrial town in S.W. Ontario: small Dutch Import Store including building, which consists of store and two apartments. Also included in sale are store equipment and stock. Owner retiring. Please reply to: File #2512, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Vacations

Voor een geslaagde vacantie in Holland in de Achterhoek, het hele jaar door zomerhuisjes te huur met 2 of 3 slaapkamers, douche en verwarming. Voor inl. belt u B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; phone: (613) 392-5981 of schrijf: G. Jansen, Kasselder St., 12, 6075 BW, Sinderen, Geld. Holland. Tel 31-08354-406.

Help wanted

Rehoboth Home is in need of mature, dedicated, Christian women or married couple to serve as **house parents**. This Christian maternity home is located in Springfield, Ont. (25 miles southeast of London). For more information please call Tracy Kuipers at (519) 773-3704.

Looking for an experienced **floral designer** for flowershop in Erin (Guelph area). Must have retail experience. Forty hours per week. Please send resume and/or call for interview: The Village Green, 120 Main St., Box 656, Erin, ON N0B 1T0. Phone: (519) 833-9991 or (519) 833-2452 (evenings).

Organist/Choir Director. Maple Leaf Dr. Reformed Church, Toronto, seeks organist and choir director for Sunday a.m. worship services. Location: Hwy. 400 and 401. If you can help us in our ministry, even once or twice a month, please call Pastor Chris Platteel: (416) 244-1598.

Single or young family to work on potatoe **farm** in Southern Alberta. Wages depend on farm experience. Must have or be willing to obtain Class III licence. SLM Spudfarms Ltd. Phone: (403) 223-8452 or 223-8393.

Thunder Bay Chr. Community Centre is seeking a unique individual to co-ordinate their present outreach ministry. Duties include: continuing and expanding existing programs or activities for children and adults and creating new programs. Being able to deal with adults and children from all walks of life such as Native Canadians would be an asset. Send resume to: Bob Bolt, R.R.#3, Tenth Side Rd., Thunder Bay, ON P7C 4V2.

Wanted: full time help on a mixed dairy operation. **Wanted immediately!** Rolling Acre Farms, R.R.#6, Cobourg, Ont. Tel. (416) 342-3131.

Help wanted on dairy farm with registered Holsteins in Drayton area. Call Dick Keunen (519) 638-2271.

For Rent

Hamilton, West Mountain: Brand new adult luxury condominium suite, one- or two-bedrooms, four major appliances, central air and many extras. Walking distance to shopping, bus and churches. Available Feb. 1. Call after 6 p.m.: (416) 387-1160.

Two-bedroom upstairs apartment in St. Catharines. Suitable for single person. Reasonable rent. All utilities included. Call (416) 682-1453.

Want to rent a car while in Holland?

Jan Kalma has the key to all forms of car rentals.
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Contact:
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R.R.#3, Box C, Roseneath, ON
K0K 2X0
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Teachers

SASKATOON, Sask: Saskatoon Christian School is receiving applications for a **teacher/principal** for the 1989-90 school year. Grades to be taught are **6,7,8.** We are an interdenominational school, associated with Christian Schools International. We require a leader with a valid teaching certificate. Preference will be given to applicants with teaching and administrative experience. Interested applicants, please forward resume and/or inquiries to: Saskatoon Christian School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Phone (306) 343-1494 or Wes Vanstone at (306) 374-6885.

Teachers

NEWMARKET: Holland Marsh District Christian School, requires a **Grade 2** teacher from March 28 to June 28, 1989. Please send resume to: Mrs. Corrie Bootsma, Vice-Principal, R.R.#2, NewMarket, ON L3Y 4V9.
Phone (416) 775-3701 (school) or (416) 895-7283 (home).

Accommodations

Apartment to let in exchange for some light household duties (or otherwise). Suitable for older couple or single person. Centre of the village Mount Hope, Ont. Call (416) 679-4724.

Georgetown District Christian School

Halton Hills, Ont.

invites applications for the position of

teaching principal

to begin August 1, 1989

G.D.C.S. is an established interdenominational parental school (K-Gr. 8), located in Halton Hills.
We have 160 students and nine teachers.

The ideal candidate:
— will be an experienced administrator and teacher
— will encourage the development of Christian education in a growing community.

Familiarity with and interest in developing the computer program for our school would be an asset.
Please direct your letter of application and resume by January 31, 1989, to:

Helena VanderWal,
Chairman of Education Committee
65 Cook St., Acton, ON L7J 1Z5
Phone: (519) 853-3234

Central Alberta Christian High School Society

Lacombe, Alberta, anticipates the beginning of a Christian high school in September 1989. Inquiries are invited from experienced, devoted, versatile and hard-working teachers who would be involved in the organization of programs, facilities, promotion and curriculum development. Submit all inquiries or resumes to:

John Busaan, R.R.#1, Blackfalds, AB T0M 0J0
phone: (403) 885-4416
or
Mrs. Grace Stolte, R.R.#1, Blackfalds, AB T0M 0J0
phone: (403) 885-4235

Calvin College Faculty openings

The college is seeking applications for tenure-track and non-tenure-track positions anticipated to begin **September 1989** in the following departments: Art, Biology (genetics, development, animal physiology, ecology), Chemistry (analytical, biochemistry), Communication Arts and Sciences, Economics and Business (economics, management, marketing), Engineering (electrical, materials, manufacturing processes), English (children's literature, cinema, Victorian, Romantic, Shakespeare/16th Century, English education — elementary, linguistics) French (literature, language), History, Mathematics and Computer Science (statistics, math education, computer science), Music (string performance), Nursing (maternity, community health), Physical Education, Physics, Psychology (clinical, experimental), Religion and Theology (world religions), Sociology (social work), Spanish (Spanish and Latin America literature). Special areas listed are preferred, but other applicants will be considered, especially for one- or two-year positions. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at

Calvin College, 3201 Burton St. SE,
Grand Rapids, Michigan USA 49506
Calvin College is an equal opportunity employer.

Teachers

Providing Christian education for 650 of God's children in the heart of the beautiful Fraser Valley, Abbotsford Christian Schools invite applications from teachers certifiable in B.C. for the following openings for September, 1989:

ELEMENTARY CAMPUS
• PRIMARY — Kindergarten (Full Time) and Grades 1, 2/3, 3
• SPECIAL NEEDS — Learning Assistance/Speech Therapy, Gifted Program (Full Time Position)

SECONDARY CAMPUS
Possible openings in combination of:
• Learning Assistance
• Bible
• English
• Art
• Math

Send applications, resume and references to:

HENRY CONTANT, Principal
Abbotsford Christian Elementary
Box 175,
Abbotsford, BC V2S 4N8
(604) 859-5167

DWIGHT MOODIE, Principal
Abbotsford Christian Secondary
Box 157,
Abbotsford, BC V2S 4N8
(604) 859-5528

Calvin Christian School Hamilton

invites applications for the following teaching positions:

Grade 2, starting March 1989
Grade 1/2, starting May 1989
Senior grades, starting September 1989

If you would like to join a dynamic teaching team offering quality Christian education to the greater Hamilton area, please send resume to Mr. A. Ben Harsevoort, Principal, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7. Tel.: (416) 388-2645.

Trinity Christian School in Burlington, Ont. is looking for a

TEACHING PRINCIPAL

for September 1989

We are an interdenominational K-8 school with 182 students, five full-time and four part-time teachers.
Applications are requested by January 15, but will be accepted until January 31, 1989. Please send resume and references to:

Recruiting Committee
c/o Trinity Christian School
650 Walker's Line, Burlington, ON L7N 2E7
Tel.: (416) 634-3052 or (416) 335-7099

Immanuel Christian School

Charlottetown, P.E.I.

invites applications for the position of

TEACHING PRINCIPAL

for Sept. 1989

ICS is interdenominational with grades 1-6 and has been operational for three years. The successful applicant should have both training and teaching experience in Christian education. If you feel qualified to accept this leadership challenge please send resume and references to:

Recruiting committee c/o Immanuel Christian School
P.O. Box 1991, Charlottetown, P.E.I., Canada C1A 7N7
Phone (902) 892-9781

Classified/Events

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If you would like to join an enthusiastic dedicated teaching team in a school experiencing growth and expansion, please send all applications or inquiries to: Gary Glasbergen, Principal, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0. Phone: school (519) 587-4444, home (519) 587-5374.

Dordt College

invites applications for possible openings in

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Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, Iowa 51250

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Contact: Janet Hoytema

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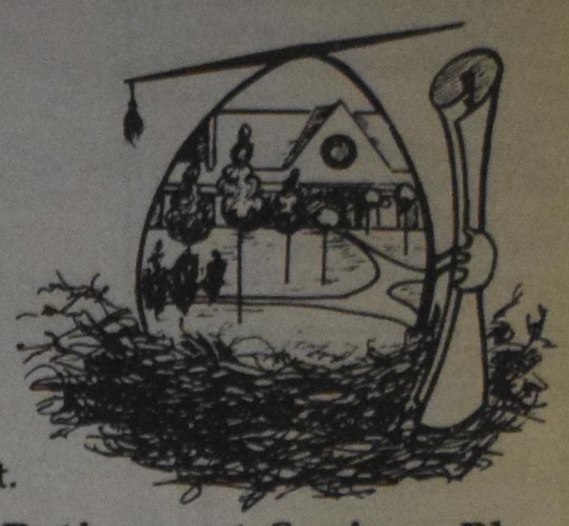

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Events/News

Church news

Christian Reformed Church

Declined
— to First, Drayton, Ont., Rev. Paul D. Stadt of First, Barrie, Ont.

Accepted
— to Georgetown, Ont., Rev. Paul D. Stadt of First, Barrie, Ont.

Canada to participate in 500th anniversary celebration

OTTAWA (MMC) — Multiculturalism and Citizenship Minister Gerry Weiner has announced that a special committee will explore ways Canada can participate in international celebrations in 1992 marking the 500th Anniversary of the first voyage of Christopher Columbus to the Americas.

Some 30 other nations, including Italy, Spain, the United States, as well as Latin American and Caribbean countries, will also participate in events and activities celebrating the 500th Anniversary of the voyage of Columbus to the new world.

"We are one of the few countries to be able to celebrate this event from a multicultural perspective — Italian, Latin American, Caribbean and North American," said Weiner.

The multinational dimension of the Columbus project is consistent with the Canadian ideal of forging a dynamic multicultural society."

Canadians have already expressed considerable support for these celebrations with the private sector establishment of a Christopher Columbus Quincentenary Foundation.

Worldwide Christian events

Jan. 12-19:
Lagos, Nigeria: African Christian leaders meeting, sponsored by the Navigators.

Jan. 22:
North America: Sanctity of Life Sunday in Lutheran Churches.

Jan. 28-Feb. 1:
Washington, D.C.: National Religious Broadcasters (NRB) convention, featuring James Dobson, Chuck Colson, Rex Humbard, Jerry Falwell and others.

Calendar of Events

Jan. 20 "Homage a Senggih — a retrospective of Henk Krijger in North America." Candlelight reception at 8 p.m., featuring guest speaker Dr. Calvin Seerveld, at Redeemer College, **Ancaster**, Ont. Public cordially invited. For info. call Diana Doucet at (416) 648-2131, ext. 233.

Jan. 23-Feb. 6 Free seminars on "Communication in Marriage" at 8 p.m. on three consecutive Mondays (Jan. 23, 30, and Feb. 6) offered by Chr. Communications Centre, **Mississauga**, Ont. For info. call (416) 890-3222.

Jan. 27 CCM (Niagara Chapter) meets at 8 p.m. in Bethany CRC, **Fenwick**, Ont. Topic: "Unconditional election." All welcome.

Jan. 28 Dedication service for a new pipe organ, at 8 p.m. in the Maranatha CRC, **Bowmanville**, Ont. Organist: Thomas Fitches.

Jan. 28 Baroque concert (organ, trumpet and voice) with Christiaan Teeuwsen, Stuart Laughton and Wendy Humphreys. At 8 p.m. in Redeemer College Auditorium, **Ancaster**, Ont. For tickets call (416) 648-2131.

Jan. 30 RCBPA Sarnia Chapter supper meeting at 6:30 p.m. in the Guildwood Inn, **Sarnia**, Ont. Speaker: Mr. W. Grin. For info. call (519) 332-2061 or 336-7727.

Jan. 31-Feb. 1 Christianity and Learning Lectureship at the ICS, 229 College, **Toronto**, Ont., featuring internationally-renowned N.T. scholar N. Thomas Wright, author of *Colossians and Philemon* (IVP, 1986). Title of lecture series is "The Quest for the Historical Kingdom." Each evening starts at 7:15 p.m. Free to those interested in biblical studies. For more info. call ICS at (416) 979-2331.

Jan. 31-Feb. 16 Bernie van Eyk of the Christian Stewardship Service will be in B.C.

Feb. 3 Exhibition of intaglio viscosity etchings by artist George Langbroek at the Carnegie Gallery, 10 King St. W., **St. Catharines**, Ont. Wine and light buffet from 8-10 p.m.

Feb. 6 RCBPA London Chapter dinner meeting at 6:30 p.m. in the Ramada Inn, **London**, Ont. Speaker: Dave Broad. For info. call (519) 686-0193.

The committee of Concerned Members (Niagara Chapter)

will hold it's next study session on Jan. 27, 1989, at the Bethany Chr. Ref. Church, Fenwick, at 8 p.m.

Topic: Unconditional election

All welcome!

ATTENTION

To those on the "Waiting List"

For sometime we have been experiencing difficulties contacting people on our waiting list. Correspondence is being returned due to incorrect addresses.

If you've recently moved, please forward a "Change of Address" form to:

HOLLAND CHRISTIAN HOMES
7900 McLaughlin Rd. S.,
Brampton, ON L6V 3N2

ATTENTION: ADMINISTRATION

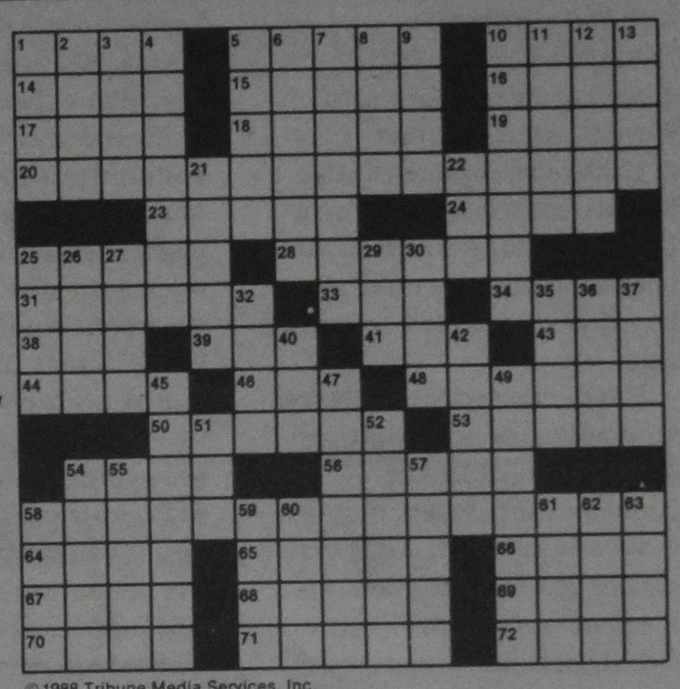
ANNIVERSARY CELEBRATION

25th Anniversary — OUR GOD REIGNS

Order by Jan. 15, 1989
Send Cheques to:
BDCS 25th Anniversary
c/o Belleville District Christian School
RR 5, Belleville
Ontario K8N 4Z5
For more details, call:
Margaret TerHaar (613)395-2638

- CIRCLE SQUARE RANCH
Children's performance
Friday, Feb. 17, 1989
$1.50 per child, parents free
- ANNIVERSARY BANQUET
With performance by
Youth With A Mission
Saturday, Feb. 18, 1989
Tickets $15 each
- SOUVENIR BOOK
Copies $20 each
- OTHER EVENTS PLANNED
Fun Fair Feb. 18, 1989
Open House Feb. 19, 1989

Weekly Crossword by Fran Ragus



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15 Business
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17 Thicke
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19 "— Free"
20 Sondheim command
23 Middle-East prince
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25 Barton or Bow
28 Harm
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33 Stifle
34 Lackluster
38 Social worker
39 Hearing aid
41 Upriser
43 Turk. mountain
44 Criticizes
46 Burnish
48 Dog
50 Wine expert
53 Actress Papas
54 Farm building
56 Prima —
58 Cole Porter command
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51 Miller or Sheridan
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57 Cozy retreats
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59 Trueheart
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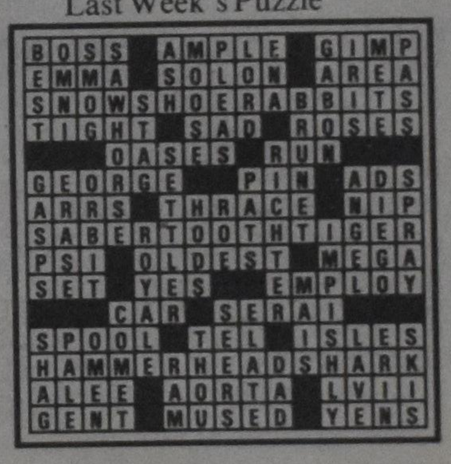
61 La Douce
62 Necessity
63 Ferber

Last Week's Puzzle



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25th anniversary celebration

You are invited to the 25th anniversary celebration of

Trinity Christian Reformed Church

St. Catharines, Ont., Canada. Join us for a thanksgiving celebration on:
Friday, February 10, 1989 at 7:30 p.m.
Rev. R.J. Sikkema officiating
Sunday, February 12, 1989 at 10 a.m. church service
Rev. H. Jonker officiating
at 4:30 p.m. church service
Rev. J. Hellinga officiating
at 6:30 p.m. a light supper will be served.

As an anniversary project we have produced a cassette tape of congregational singing with Christiaan Teeuwsen on organ and Stuart Laughton on trumpet. This tape can be purchased for $8.00. Order yours by calling Lisa Ybema, (416) 935-3497.

Dutch

Geestelijke kracht is geen lafheid

Toen ik het artikel van C.C. d.d. 16 december las, "Indonesië Weigeraars" mogen niet gerehabiliteerd worden, kon ik me niet onttrekken aan de eenzijdige benadering van het probleem der rehabilitatie. Juridish zal het wel kloppen, maar ik mis begrip en de morele kant van de zaak.

Dat de eerste politionele actie als doel had be bevrijding van de Nederlanders uit de concentratiekampen, plus de evacuatie daarvan, is ons allen duidelijk. De problemen kwamen pas daarna, toen de tweede politionele actie werd ingezet. Vanaf dat moment begonnen vele militairen zich af te vragen of ze nog wel bevrijder of bezetter waren.

Toen de evacuatie praktisch voltooid was en de Japanners ontwapend, nam het verzet tegen de Hollanders niet af, maar nam juist toe. De woorden "Veiligheid en Recht" maakten ook geen indruk op de bevolking. Hun "Merdekka" (vrijheid) beweging die al 25 jaar oud was en Soekarno als bekendste figuur had, was het enige ideaal wat hen aansprak. Ik heb met vele Indonesiërs gesproken, globaal was het antwoord: "Ik heb er 25 jaar armoede voor over, maar dat geeft niet. Vrijheid moet je nu eenmaal voor betalen."

Dat een deel van de Hollandse militairen, die in Nederland de Duitse bezetting hadden meegemaakt, nu daar in conflict kwamen, is begrijpelijk. Het schijnbaar gedogen van het optreden van meneer Westerling enerzijds en een Christelijke of humane opvoeding anderzijds, kwamen met elkaar in conflict.

Professor Dr. L. de Jong van het bureau Oorlogs-Documentatie heeft met alle beschikbare documenten de historische boeken geschreven, die mijns inziens niet zijn overdreven.

Dat de Verenigde Naties tussenbeide is gekomen en aan de oorlogshandelingen een einde heeft gemaakt, daar mogen we na 40 jaar nog erg dankbaar voor zijn. Verder bloed vergieten is daardoor beperkt gebleven.

Maar de vraag blijft, in hoeverre ben ik persoonlijk verantwoordelijk voor mijn daden, die ik niet meer kan ondersteunen met mijn geweten. Als men dan het besluit neemt de dienst te weigeren, is dat een zware morele strijd, waar veel moed voor nodig is. Geestelijke kracht is geen lafheid.

Vele malen heb ik ervaren, dat er kracht is uitgegaan van deze dienstweigering in hun leven en dat het hun geloof en vertrouwen heeft versterkt.

God zal ons allemaal te Zijner tijd rehabiliteren. Dat hoeven militairen en politie niet te doen. Maar vertrouwen dat het recht van God voor ons allen van toepassing zal zijn.

S.J. Tiemersma
Baltimore, Ont.

Half a century ago?!

Major Roosegaarde Bisschop in his article about "Indonesië weigeraars" talks about "politieke acties" as the reason for their refusal. Either his or your typewriter slipped at that point. [Ours — Ed.] Our raids were called "politionele acties" (police actions).

For those of us who were stopped in Malaya by Admiral Mountbatten, those were some of the most frustrating months of our lives. He sent his British Indian forces into Indonesia and made us patrol and police the countryside around Penang, Malacca, Kuala Lumpur and Port Dickson, looking for the communist underground. We were under British command, in a country we were not interested in.

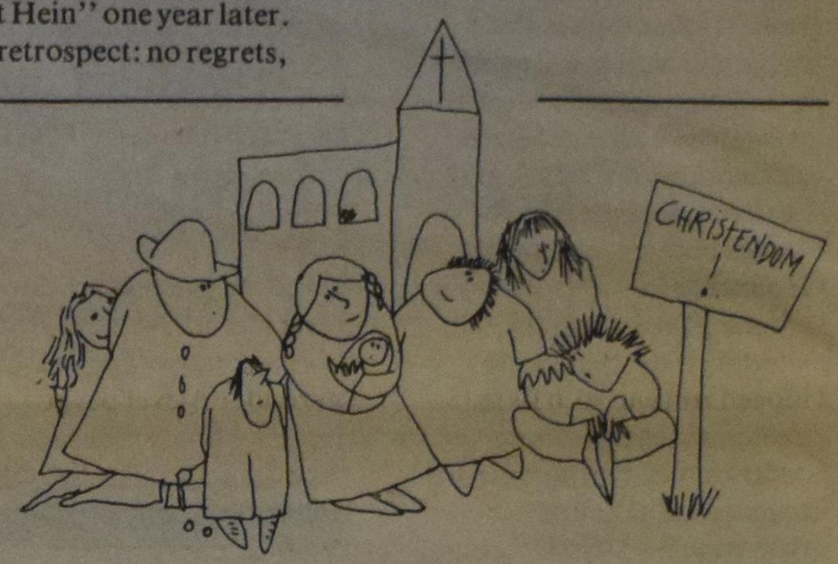
I was in a group of about 600 Royal Netherlands Navy personnel, half of which was smuggled out to Indonesia on visiting destroyers and corvettes in small groups. I served on the corvette "Ceram" for one and a half years, after being dropped off at first in Tandjong Priok and went home on the destroyer "Piet Hein" one year later.

In retrospect: no regrets, some doubts and a sincere unbelief that all of those events took place nearly half a century ago: I don't remember growing older!

John Shrimer
Grimsby, Ont.

De gemeente als rechtbank

Een christen zou nooit met de politie in aanraking moeten komen en ook niet met de rechtbank. Voor het eerste hebben we geen bijbeltekst maar voor het tweede wel: 1 Corinthiërs 6:1-11. Daar staat boven in de NBG-vertalingen: Recht zoeken bij ongelovigen. Er zou beter kunnen staan: recht zoeken binnen de gemeente want daar gaat het Paulus om. Wat kan zo'n bijbelgedeelte vandaag nog voor ons betekenen?



Het gaat Paulus er om conflicten tussen gemeenteleden binnen de gemeente op te lossen en zo te voorkomen dat de mensen naar de wereldlijke rechter lopen. Hij heeft daarbij ongetwijfeld het model van de joodse synagoge-gemeenten in de verstrooiing voor ogen gehad. Een groep die haar eigen identiteit wil bewaren — en die stond voor de Joden in de verstrooiing eigenlijk altijd op het spel — moet voorkomen dat buitenstaanders de onderlinge verhoudingen bepalen en dat zeker bij conflicten. De hele eerste brief aan Corinthe is bepaald door Paulus' zorg voor de identiteit van deze gemeente van Christus ten opzichte van de wereld waaraan ze nog maar even tevoren was ontrukt. Daar hoort dit ook bij.

Argumenten

Paulus' argumenten zullen ons misschien niet direct aanspreken. Hij grijpt terug op de joodse gedachte dat in het eindgericht het volk van God over de heidenen zullen oordelen. Ook de voorstelling dat de engelen in het eindgericht geoordeeld zullen worden door de heiligen, d.w.z. door de leden van het volk van God vinden we vaak in joodse apocalyptische geschriften.

Paulus past beide voorstellingen toe op de gemeente, niet om wat ze op zichzelf zeggen maar om kracht bij te zetten aan zijn betoog dat voor rechtszaken de broeders niet naar de rechter moeten lopen maar hun zaken binnen de gemeente moeten voorleggen: zou de gemeente die over de volkeren en de engelen zal oordelen, niet bevoegd en in staat zijn om zulke 'alledaagse' zaken te behandelen?

Voor Paulus is de gemeente een eschatologische zaak. Met dit vaak duistere woord bedoel ik dat de gemeente een zaak is van de nieuwe schepping. Daar waar gemeente is daar is een stukje nieuwe schepping aanwezig, een klein plekje van een nieuwe kwaliteit van leven uitgespaard in de wereld van de dood.

In onze beleving is de gemeente veel meer een thuis en een haven hier en nu, een instituut bovendien met een eigen organisatie. Maar in het Nieuwe Testament is de gemeente het begin van het hierna: in Christus is alles anders: geen slaven en vrijen, geen mannen en vrouwen, geen Joden en heidenen (Gal. 3:28).

Wat Paulus precies bedoelt als hij het vervolgens heeft over de mensen die in de gemeente als rechter moeten optreden, is niet helemaal duidelijk. Moeten de mensen 'die in de gemeente niet in tel zijn,' daarvan worden uitgesloten? Zo lijkt het. Maar het past zo slecht bij Paulus om de gemeenteleden in te delen in mensen die wel en mensen die niet in tel zijn, dat deze uitleg niet goed kan zijn. Wij moeten dat verder laten rusten.

Er moet, zegt Paulus, in de gemeente toch wel een wijze zijn die in staat is om recht te spreken tussen broeders. Blijkbaar hebben de Corinthiërs zo'n man nog niet kunnen vinden en Paulus waagt het ook niet om een naam te noemen, hoewel hij toch heel wat gemeenteleden goed kent. Hij haast zich naar de kern van de zaak.

Nederlaag

Als er rechtsconflicten tussen leden van de gemeente zijn, moet de gemeente er dus wat aan doen. Maar dat is toch vooral niet meer dan een noodmaatregel om een zaak het hoofd te bieden die er helemaal niet zou mogen zijn, nl. dat zulke conflicten voorkomen in de gemeente.

Dat is het ergste van de hele zaak. Het is een morele nederlaag. Paulus' sterke woord wordt in onze vertalingen een beetje vervaagd. Maar het gaat hem om een hoogst ernstige zaak, die te maken heeft met wat hij noemt het beërven van het Koninkrijk van God, het delen in de eeuwige gerechtigheid en vrede die met Christus' wederkomst aanbreekt. Een gemeente waar mensen conflicten om geld en zaken met elkaar hebben staat haaks op Gods Koninkrijk.

Hier wordt het eerst recht spannend. De vraag of een christen naar de rechter mag lopen als hij een zaak heeft met een medechristen, komt hier te staan in een eschatologisch perspectief (zie boven) en dat is bijna griezelig.

Maatschappij

Toch zou ik niet graag die vraag alleen om die reden met neen beantwoorden. Er zijn sinds Paulus dit schreef meer dan 1900 jaar verlopen en in die jaren is er zeer veel veranderd. De maatschappij is veel ingewikkelder geworden en daardoor zijn ook de mogelijkheden om bij conflicten betrokken te worden, waarin aan de andere kant ook leden van Christus' gemeente zijn betrokken, verveelvoudigd.

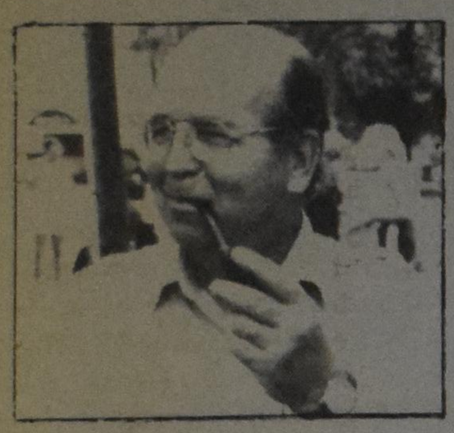
Procesvoeren is een algemeen aanvaard middel om zulke conflicten te beslechten en problemen op te lossen. Zelfs een middel om de wetgever op de vingers te tikken en 's lands bestuurders te controleren op behoorlijk bestuur. Bovendien is het christendom in de loop van de eeuwen zo'n vast gegeven in onze maatschappij geworden dat de plaats van de individuele christen in de samenleving een geheel andere is dan in de eerste eeuw.

Zonder een goede rechtspraak zou onze samenleving absoluut vastlopen en er mag ons ook als christenen veel aan gelegen zijn dat de rechterlijke macht onafhankelijk blijft.

En toch ligt het ons niet echt goed wanneer christenen naar de rechter lopen in zaken tegen elkaar. Daar is toch iets gebleven van: dat moest onder christenen toch eigenlijk niet voorkomen. Niet alleen omdat Paulus het 'verboden' heeft zoals ik eens ergens las. Maar vooral vanwege zijn argumentatie: het hoort niet bij de gemeente want die is al een stukje nieuwe bedeling. Daar gelden andere regels dan in de gewone samenleving, ook al leeft de gemeente volop in die samenleving en ook al is er in de gemeente ook nog zoveel dat aan de samenleving is ontleend. Er is toch een stukje 'anders,' een stukje 'nieuw,' waar zulke conflicten niet in passen. Als ze toch voorkomen, dan zijn ze een pijnlijk teken van de bedeling van de zonde waarin wij nu nog leven.

Het is een goed teken wanneer een gemeente lijdt aan en treurt om de conflicten tussen broeders en zusters die de scheur tussen het oude en het nieuwe aan het licht brengen. Zo wordt zij zich weer bewust van haar anders zijn, beter gezegd: haar anders *moeten* zijn. Zouden we toch niet ook moeten zeggen: van haar anders *kunnen* zijn?

Overgenomen uit: Evangelisch Commentaar



Kommentaar met een knipoog

Herman de Jong

Er is weer één jarig, hoera!

De redacteur belt me net om mij geluk te wensen met mijn verjaardag. Ik ben namelijk vandaag weer een jaartje ouder geworden. Dat gaat zo van jaar tot jaar. Ineens ben ik 57, en daar sta ik eigenlijk wel een beetje verbaasd tegenover. Vooral als je je niets, maar dan ook niets van je geboorte kunt herinneren. Enkel het feit dat je er bent, doet je vermoeden dat je eens geboren moet zijn geweest.

Ik was een zware jongen. Zwaarder dan al de kinderen uit ons gezin. Die zwaarte is mij bijgebleven, want vandaag aan de dag ben ik nog kampioen van ons gezin. Ofschoon ik vermoed dat mijn broer Kees, als hij zich 's avonds na het werk volstopt met boerenkool en worst, het misschien wel van mij wint. Die andere broer, die manager is van C.C., is bij ons vergeleken maar een tenger ventje. Hij houdt zich keurig aan het diëet, doet aan "sport staalt spieren" en zal ons waarschijnlijk wel overleven.

Mijn moeder was 57 jaar geleden wel zeer verbaasd toen de vroedvrouw mij op de weegschaal legde. Twaalf Hollandse ponden met nog wat onsjes er bij, ... nou, ze was maar wat trots moeder te mogen zijn van zo'n fikse knaap. In tegenstelling tot mijn broer de manager gedroeg ik mij behoorlijk tegenover vroedvrouw en dokter. Hij immers had, toen de dokter zich vooroverboog om zich te vergewissen of het een jongen of een meisje was, de dokter heel leuk in zijn gezicht geplast. Ik was wat fatsoenlijker ... ik wist toen al dat je zulke dingen eenvoudig niet deed. Gelukkig is Stan ook opgegroeid tot een fatsoenlijke kerel. Eenmaal uit de luiers, schikte hij zich ras in het levenspatroon der stervelingen.

Mijn eerste herinnering — ik was toen twee jaar oud — is de geur van nieuwe verf. Mijn ouders verhuisden van Vlagtwedde naar Winschoten en kwamen in een huis te wonen dat pas afgebouwd was. Ik natuurlijk de trap opklauteren en toen rook ik het: de heerlijke geur van drogende verf. Zoiets blijft je bij. Toen ik dan ook later in de zomervakanties de Christelijke School in Sarnia voor een zacht prijsje elk jaar maar es weer van een kwastje verf voorzag en de geur van nieuwe verf om mij waaide, was ik naar de geest niet aanwezig. Die zwierf rondom het trapgat, dan door de straat waar wij woonden, om eindelijk weer langs de straten van Winschoten te dwalen. Zie, dat hebben mijn eigen kinderen gemist. Je verbonden voelen aan de stad waar je woonde, elk straatje doorgelopen te hebben of doorgefietst, elke straatsteen als vriend te hebben, en zelfs de verrotte geur van het stadsreinigingsterrein (dump) met genoegen op te snuiven. Als jongeling dwaalde ik door die straten met meisjes die ik toen lief vond, en toen voelde je je zelfs thuis in de portiekjes van de winkels in de Langestraat.

Maar, ofschoon bij mijn voorspoedige geboorte mijn gewicht een gezonde baby deed vermoeden, ben ik toch het zorgenkindje van het gezin geworden. Ik leed namelijk aan bloedarmoede. Ik had waarschijnlijk niet genoeg bloed voor een lichaam dat wat over de maat was.

Toen ik naar de kleuterschool ging, kreeg ik van moeder een boterhammetje met rauwe lever mee. Zo was dat vroeger: alles wat rauw was, was gezond. En lever bevat natuurlijk veel rode bloedcelletjes. Ik vond die rauwe lever verschrikkelijk! Wie geeft een kleuter nou ook lever op zijn brood! Zodoende kwam het Winschoterdiep goed van pas. Ik moest daar langs naar de kleuterschool.

'k Wou nu wel dat dat kanaal er nooit geweest was, want daar ben ik gaan zondigen. Ik opende het bruine boterhamzakje en smeet de lever in het kanaal. Dat was erg! Ik was mijn moeder ongehoorzaam! En elke zonde heeft zo zijn staartje, want als ik thuis kwam moest ik er ook nog om liegen dat ik echt, echt hoor, die lever opgegeten had. De dokter had al gezegd dat, als ik zeven jaar zou zijn, de grootste gezondheidsmoeilijkheden wel voorbij zouden zijn. En zo was het precies! Maar bijna was ik geen zeven geworden. Dat kwam van Sinterklaas ....

Zit ik in mijn bankje leuk dingetjes te plakken ... 'k was nog op de kleuterschool. Ineens zegt de juf: "Daar komt Sinterklaas en zwarte Piet." Ik kreeg het al benauwd ... ik was doodsbang voor die twee mannen. Ineens gaat er boven ons een luikje open en ik zie een pikzwarte hand. Dat die hand pepernoten ging strooien merkte ik niet eens, want ik zette het op een brullen! 's Avonds kwamen die twee mannen nog es weer bij ons thuis, en ik schreeuwde moord en brand. "Toe joh, wees nu flink, ze eten je echt niet op, hoor," zei mijn vader. Dat had er ook nog bij moeten komen.

Die nacht kreeg ik koorts en begon te ijlen. De dokter er bij. Die schrok erg. Vooral omdat ik voorheen zoveel gezonder was geworden. "Wat is hier gebeurd," riep hij, "is hij ergens van geschrokken? Toen vertelde moeder hem wat er de vorige dag gebeurd was. "Nou," zei de dokter, "u had dat ook niet kunnen weten dat erge schrik een hersenvliesontsteking verhaast, want dat heeft hij ... en een zware ook!"

Drie maanden in een koude slaapkamer liggen als een zwaar-ziek kind. Veel herinner ik me daar niet van. Wel denk ik soms dat er toen een steekje los geraakt is aan mijn hersenen. Ik kon vroeger van die rare dingen zeggen. Eigenlijk heb ik pas mijn volle verstand gekregen toen ik deze verhaaltjes begon te schrijven. Toen moest ik wel denken!

En als een redacteur je om twee uur belt, dat er om drie uur een verhaal op zijn bureau moet liggen, werken je hersenen zo snel dat je allicht zou denken dat het vroeger met die hele hersenvliesontsteking wel wat meeviel. En tegenwoordig ben ik wel arm, maar niet bloedarm. Vieren we vanavond nou feest? Nee hoor, dat hebben we al gedaan op Oudejaarsdag, toen mijn vrouw er een jaartje bijkreeg. Samen met de kinderen die toen allemaal thuis waren. Da's mij wel goed .... 'k vind het alleen jammer van de taartjes die ik vanavond niet meer zal krijgen. Want echt ... een zwaar lichaam ziet niet op een taartje ....

't Is drie uur!

Herman de Jong woont in Jordan Station, Ont.

Moeder ...

Wat was ik voor jou, 'k wou dat je 't me kon zeggen
waarin viel ik tegen, waarmee was je blij,
begreep je mijn dromen, begreep ik de jouwe
'k gaf alles, wanneer je me dat nog eens zei..

Je leven was zorgelijk, 'k begreep dat pas later,
je maakte veel uren in 'n moeizame dag,
en zei niet wat er met pijn in je omging
je deed wat je doen moest met 'n hartelijke lach..

Je was puur een "stille," bewaarde van binnen
een schat aan emotie, aan warmte en gevoel
nooit zei ik dat ik toch zoveel van je hield, mam
daar denk ik vaak aan, als je snapt wat 'k bedoel..

We waren met "praten" een beetje verlegen,
de tijd was zo anders, waar dacht je soms aan
wanneer je me zingend en lachend en fluitend
als 'n blad in de wind door het leven zag gaan?..

Je maakte je zorgen, 'k was niet zo huishoudelijk,
je keek me soms aan in verwondering en pijn,
misschien had je 't liefst met me mee willen zingen
om nog weer eens jong — en probleemloos te zijn..

Wat was ik voor jou, 'k wou dat je 't me kon zeggen
ik hoop van heel veel in wat 'k zei, wat ik deed,
als ik je bezeerde was 't nimmer met opzet,
mam ... jij was een moeder die 'k nooit meer vergeet ...

Margreet van Hoorn

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Books

Robert VanderVennen, book review editor

Science

What is science?

Theories at Work, by M.D. Stafleu. Lanham, Maryland: University Press of America; Toronto: Institute for Christian Studies, 1987. Paperback, 310 pp., $21.95. Reviewed by Wytze Brouwer, professor of science education and physics at the University of Alberta.

When I was asked by the book review editor to do a non-technical review of Dick Stafleu's new book, I happily agreed. However, I found the task more difficult than it at first appeared. Despite its modest-looking size, the book's 310 pages are packed with insights on the nature, birth, development and decline of scientific theories.

Theories at Work is definitely not a book to be read in one evening, nor is it a book that can easily be read without a good background in the philosophy of science. I picture myself using Stafleu's book in a two-week summer workshop for Christian school science teachers, or as a textbook in philosophy of science at a Christian college.

The aim of the book focuses on the nature of theoretical thought, a difficult topic, made understandable, however, by illustrations drawn from the Copernican Revolution. Stafleu contrasts many ancient and classical views of knowledge as well as the views of Karl Popper, Thomas Kuhn and Imre Lakatos on the nature of scientific theories. Stafleu's own analysis of the nature of theories is based on Dooyeweerd's Philosophy of the Law Idea, but Stafleu often shows his appreciation of some of the valuable insights of both Kuhn and Popper.

I appreciate Stafleu's definition of theoretical thinking as natural thinking opened up by the use of instruments, such as theories. Too many science education textbooks talk about the "scientific method," as if scientific research could be characterized by one single method.

In Chapter 6, "Heuristics," Stafleu discusses a variety of methods scientists use to develop greater insight into nature. One senses in this chapter, and throughout the book, that the best analysis of the nature of science can be carried out by someone with a thorough understanding of the philosophy and history of science, but with both feet solidly on the ground of one of the scientific disciplines, physics in Stafleu's case.

Stafleu has an interesting definition of a scientific theory: "A theory is a deductively ordered set of true statements." Deductive implies that one starts with unproven axioms, presuppositions or law statements and deduces more particular statements from these. Some of these statements can of course be tested by observation or experiment. I was at first surprised a bit by the adjective "true," but true is to be understood only within the context of the theory itself. For examples, statements that are considered consistent (not contradictory) with the basic axioms of a theory are true within the context of the theory.

In my view, the above definition stresses the deductive, logical nature of a theory too much. Some of the theories I'm familiar with, general relativity, for example, are much more open than Stafleu's definition appears to imply. With a variety of assumptions one can generate solutions depicting a great variety of possible universes consistent with the basic axioms of general relativity. This appears to imply that something more than logical deduction is involved in constructing a theory (or in applying a theory; perhaps that's where the difference lies).

The aim of science

Stafleu defines the aim of science as the discovery and opening up of the lawfulness of nature and to make public such discoveries. According to Stafleu scientists are not responsible for the application of their discoveries. At first glance there are some points of disagreement between Stafleu and myself.

What, for example, about the industrial scientists who have gone public when the industry for which they work has applied the scientists' discoveries in a harmful way? What about the current situation in which science has become a national resource and half the world's scientists are engaged in "designing ever sweeter methods of destruction?" Isn't it time to examine the aim of science, or reassert the international nature of science and its independence of a particular nation's desires?

Application of scientific discoveries

Actually, Stafleu does not ignore the problems of science and society but suggests that the community of scientists, the Canadian Association of Physicists, or the Netherlands Association of Biochemists — if such an association exists) should be concerned with the application of their discoveries by industrial or military communities. Unfortunately, until very recently, scientific associations have been reluctant to speak out on any but strictly scientific issues, so that individual scientists have often been left to carry such responsibilities alone.

One statement in the last chapter surprised me a bit: "Theories are merely instruments of thought" (259). My impression of the whole book is that theories are much more than instruments of thought. Theories are attempted explanations of how nature works. Theories contain "law statements" that may be imperfect reflections of the basic law structure of reality. Theories give a glimpse of the faithfulness of the Creator in upholding the universe.

I strongly recommend this book to science teachers and others interested in the philosophy of science. I recommend it for group study since the book is intellectually packed with many insights and reflections that are valuable whether one accepts the Philosophy of the Law Idea or not. The book will be a valuable resource for me in my classes of prospective science teachers at a public university also.

Friends of God

Wayne Brouwer

Fellowship

"They devoted themselves ... to the fellowship ...." **(Acts 2:42)**

Few hymns stir the imagination and pulse like the rousing march, "Onward Christian Soldiers!" But one person, reflecting somewhat bitterly on his experiences of the Church of Jesus Christ, wrote a stanza to that song which will never appear in the official hymnals:

Like a mighty tortoise moves the Church of God;
Brothers, we are treading where we've always trod!
We are all divided, many bodies we ---
Very strong on doctrine, weak on charity!

Priorities

Recently I talked with an elder of a congregation that had experienced the pain of members leaving for other denominations. "What's so funny about it all," he said, "is that some of them left because we were too 'conservative' and the others left because we were too 'liberal.'" In any case, what divided was always more significant than what united these people.

Church life in North America does not have "fellowship" as a high priority. Oh, there are congregations that call themselves "the friendliest in town." And there are denominations in which you are always related to someone else, like one big family. But these are not necessarily reflections of the *Koinonia* that characterized the community Luke writes of in Acts 2. The former assumes the Church is a voluntary organization which people join if there is enough attraction to it, while the latter can be shot through with racial or ethnic pride, as deadly as Naziism.

Shadowlands

C.S. Lewis wrote about that when he penned *The Great Divorce*. Hell, he says, is like an ever-expanding shadowland in a crack in the ground. Everyone runs around for an eternity trying to prove him- or herself better than everyone else, ending up in the isolation of no fellowship, no community, no love. Hell is nothing more and nothing less than God lifting the restraints of his grace that enable us to live together, and to need each other, and to forgive each other. And when grace is gone, all we have is the puffy shadows of our pride.

Fellowship doesn't happen automatically in our world. It's not first of all a matter of friendliness. And purity in fine points of doctrine has little to do with it. Rather, it's a matter of "magic eyes" which only God can give in Jesus' love. Lewis Smedes tells it this way:

Righteous Fouke was a Frisian baker whose wife, Hilda, committed adultery. A lesser man might have put her away, but Fouke surprised everyone by "forgiving" her, at least in public. But in his heart of hearts, Fouke seethed with righteous spite, never letting Hilda forget how rotten a person she had been, and how righteous he was in sticking it out with her.

From heaven God saw Fouke's fakery. And an angel was sent to drop a small stone in his heart every time he raised his righteousness as a cover for the piousness that shut out love. As Fouke's seething grew, his chest began to ache, and pain pulled his heart lower and lower. Righteous Fouke now walked bent over, lifting his holy chin higher to keep it from scraping the stones of the sidewalk.

"Magic Eyes"

During a night of restless pain, Fouke cried to heaven for help, and the angel told him the secret thing that was happening to him. "What can I do?" lamented Fouke.

"Nothing!" came the reply, "except ask for the magic eyes of divine forgiving grace. You must learn to see Hilda as she was before she sinned!"

Fouke was too proud to ask for help, but soon the pain settling in his dark heart was more than he could bear. He prayed for grace, and slowly, slowly, he received the miracle of magic eyes. It didn't happen all at once, but gradually, as he remembered loving Hilda, the angel took one small stone at a time from his heart. Gradually he began to stand up straighter. Gradually the pain subsided in his chest. Most of all, gradually he began to love Hida all over, with a new love, with a committed love, with a desire to be close to her, with a passion to spend time with her.

And what fellowship they had!

Do you have "magic eyes"?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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